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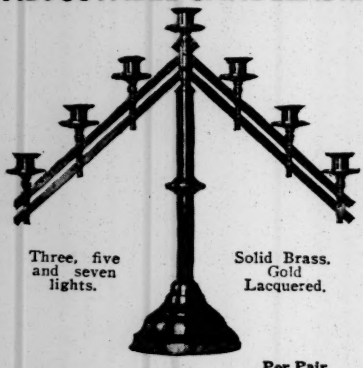

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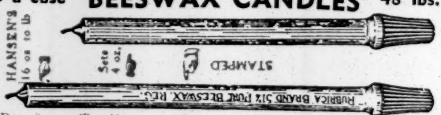

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THE ECCLESIASTICAL REVIEW

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THE APOLOGETIC VALUE OF LOURDES.

SEVENTY-FIVE YEARS AGO the first apparition of the Blessed Virgin Mary was seen by the poor, delicate, peasant girl at the world-renowned Grotto at Lourdes in the French Pyrenees. The favored recipient of that apparition and of the seventeen subsequent revelations was Bernadette Soubirous, the eldest of six children. Since 14 June, 1925, she has been known as Blessed Bernadette.

The Diamond Jubilee of the Immaculate Mary's apparitions is surely an appropriate occasion for both the retelling of this unique story and the examination of the significant background in its religious value. But the story is too well known to need any repetition: it reads like a religious fairy-tale and, unfortunately, is regarded as such by too many. However, it is the modern, synthetic gospel, illustrating the essential truths of Christianity, as well as proving them, recalling at the same time the glad tidings of a Visitor from Heaven who, eighteen centuries before, spoke enlightening truths and manifested Divine power in the curing of the physically and spiritually afflicted.

In the popular mind the bigger facts of Lourdes sometimes fail to achieve the purpose that they serve. Most people who have heard the fascinating story of Lourdes, and those who have visited the hallowed grotto, recall it merely as another Probatica, or Bethsaida, or Pool of Siloe, where the diseased and the incurable [1] are healed by the merciful Mother of Jesus.

[1] No one can be disappointed with the method of examining patients who come to Lourdes, for the method is brutally and intolerantly scientific. Each

Say the word "Lourdes" and immediately the only thought provoked is miraculous cures. How few reflect upon the great truths behind the miracles and the cures. Naturally enough, the popularity of Lourdes is founded upon the extraordinary benefits received there during the last three-quarters of a century; but how many realize that far greater benefits to the whole world have been, and presumably till the end of time will be, conferred there? In other words, *the apologetic value of Lourdes* is much more important in its consequent benefit to human souls as any irrefragable vindication of all Catholic teaching, than the physical benefits. This is the point of the present paper.

Lourdes, first of all, is the continued and visible extension of God's mercy, especially to unbelievers and others who need "signs and wonders" in order that they may believe in Jesus Christ and His one Church. In addition to the Catholic Church, the Mystical Body of Christ, which incessantly continues His Divine life and benefits for the souls of mankind, Lourdes is the extraordinary repetition and reflexion of His truths, power and grace, not to mention His mercy, by the

patient is examined by the several doctors at the *Bureau des Constatations Médicales*. Visiting doctors from all over the world are welcome to participate in the examination of all patients before and after their cure.

The number of visiting and collaborating doctors has varied from five in 1880, to nine hundred and twenty in 1930.

According to Dr. Auguste Vallet, Président du *Bureau des Constatations Médicales* the following conditions must be fulfilled before a cure is called miraculous:

1. Patients must be hopelessly incurable, so far as medical assistance is concerned.
2. All cures must be instantaneous and abnormal.
3. No period of convalescence is permitted in the process of a miraculous cure.
4. No curative agent can be used during the time of the novena. If a patient were to use such things as iodine or nitrate of silver or any medicine whatever (except the Lourdes Water), and a cure followed, that cure would be rejected as not being miraculous, on the basis that the power of the medicine can never be known in its curative extent.
5. No cure is called miraculous until it has persisted for over a year.

To illustrate the thoroughness and the intolerance of the Bureau in its investigations, let me quote from Dr. Vallet's book, *Guérisons de Lourdes en 1927 – 1928 – 1929:* "In 1928 two hundred and fifty patients were evidently miraculously cured; but of this number one hundred and sixty-three were rejected as not miraculous because they lacked one of the five conditions demanded. In 1929 two hundred and seventy-six patients were apparently miraculously cured, yet of this number only one hundred and forty-three were accepted as miraculous cures."

agency of His supremely unique Mother. The healing of stricken souls and bodies, which was one of the winning features of Jesus' activities whilst on earth, is repeated without interruption at Lourdes. Lourdes cannot be separated from Jesus Christ, our Saviour, for it is by Him that the Virgin Mother reveals herself as the Virgin most Powerful and the Comfortress of the Afflicted to all at Lourdes. What was symbolized at Cana has been, and is, actualized at Lourdes; the harmony of Jesus' Will with that of His Divine Mother. Lourdes, like all places in Palestine where Jesus manifested His power, witnesses the rewards of faith in Him, through the attractive mediumship of Mary, His Mother.

Again, since the purpose of the coming of the Son of God to earth was something infinitely greater than the curing of diseased and broken human bodies, so does the merciful generosity of Immaculate Mary at Lourdes have for its true purpose something immeasurably more important than the healing of the afflicted. But, strange to say, after all these centuries of vindication, the same difficulties which faced Jesus in His efforts to convince the Jews in their obstinate unbelief, continue in spite of most evident proofs which Lourdes gives to the world continuously. To convince the Jews of His claims, Jesus manifested His Divine power by signs and wonders, or miracles, and these proofs of His Divinity are still, and will be, effective of their purpose to all sincere minds. True it is that His miracles were only means to an end, though many demanded these miracles before accepting Him and His claims and believing in Him. The same must be said of Our Lady of Lourdes and her manifestation of power, namely, unbelievers in Jesus Christ still are numerous and these will not believe without signs and wonders to move their conviction. Having compassion on the multitude that are spiritually famished and who wander like sheep without a shepherd, Mary, in her maternal solicitude for their salvation, exercises her power to encourage, as well as to reward, faith in her and in her Son, mankind's Saviour, by signs and wonders at Lourdes.

Unquestionably, more pitiable than destroying disease in the human body is the ruinous disease of unbelief and heresy. If it were not so, the excessive arguments to force belief into

minds of unbelievers and heretics would be almost meaningless. Disease of any and every kind is a mystery, as old and as universal as mankind, spoiling constantly the little happiness that man seeks on earth. Man has fought it and continues to fight it by every means; yet man remains its victim. Still, destructive diseases of the flesh are insignificant in comparison with the ruinous diseases of the soul. Sin wrecks both, but especially the soul. Only One Physician can heal the souls of men, as He healed their bodies, Jesus, the Divine Saviour. But if He is not known or called upon in faith, which He demands, what must become of the souls that are sick unto eternal death?

It can easily be understood that since the Son of God came on earth, not to give temporary healing to human bodies, but to save sinners, His curing of the physically afflicted, the casting out of devils, and the raising of the dead were but symbolic of what He came to do for the souls of mankind. We know that sin causes souls to be blind, deaf, leprous, paralyzed, possessed diabolically and as dead as Lazarus in his tomb of stones. No human power can heal them; only the Divine Physician of the soul can do that by His own power, and that same power has been left on earth for man's benefit if he will use it. But the use of it demands faith, and the lack of faith in the mind of the unbeliever or heretic is the disease for which man is solely responsible and for which he must pay an eternal penalty. To avoid this lamentable issue, Our Lady of Lourdes at her hallowed shrine strives to convince the afflicted souls of sinners, by attracting them through physical healing of their bodies.

A convincing argument which illustrates the primary purpose of the Redeemer in the exercise of His healing power is found in the story of the paralytic carried to Jesus and lowered down from the roof for His merciful aid. Evidently the paralytic has faith in Jesus and Jesus in turn was pleased at its public manifestation; for immediately Jesus rewarded the man's faith by giving to the victim the greatest cure possible and most needed,—the healing of the man's soul by the forgiving of the paralytic's sins. It was on this occasion that our Blessed Lord vindicated His claim to be God, "who alone can forgive sin". To justify His right to forgive sin,

He wrought the visible miracle of healing the man's body, paralyzed for eight and thirty years, as proof of the invisible healing of the man's soul. Even so, the unbelievers still maintained that it was by the power of Beelzebub that He did this thing, only to be met by the silencing question as to the power exercised by their children, His disciples, who had received their power from Him. They could not well admit that their children were the agents of Satan. Can anything be more reprehensible and more damnable than this dishonesty of mind, often so characteristic of the unbeliever and heretic? At Lourdes, sad to relate, that Pharisee, known as the materialistic scientist, and the obstinate unbeliever and heretic (always half-brothers) will not accept the indisputable evidence before their eyes. When embarrassed by facts Beelzebub comes to their rescue in the cowardly plea of " cause not yet discovered by science ".

Marvellous though the power to heal bodies is, " greater than this shall you do " by the bestowed power given to men by the Divine Physician, the power to heal souls of their sin. This is the reality behind the symbolic and miraculous curing of bodies at Lourdes also, a convincing means to beget and encourage faith in Jesus Christ. Mary appeals to the world as Jesus appealed to His kindred, and as He failed to convince, unfortunately Mary's aid remains fruitless for many unfortunates. Surely, the tragedy of unbelief and heresy is the worst fact in all the world. But what can be said in addition to that which has been said: This is condemnation of the world, that Light has come into it, but men love darkness.

Obstinate resistance to the Light and Truth, which is Jesus Christ, and obstinate unbelief and heresy are surely the worst possible scourge that can afflict the souls of men. The result is eternal because it is the defiant scorn of the manifested Will of God. The outraging of reason, exhibited best by the unbeliever, self-satisfied heretic and conceit-blinded scientist, leads to the unpardonable sin, so terrible to contemplate. So hardened and so incurable are these that " even one risen from the dead would not be believed " by them. And if the Divine Light failed to dispel such fearful darkness, we must not be surprised that its reflexion at Lourdes likewise fails.

Since "no one can come to the Father but by Me", recognition of the Son of God by faith is absolutely essential for the soul's supernatural destiny in salvation. What chance has faith to be born in men's hearts when even miracles, such as continuously occur at Lourdes, fail in their purpose? When men will not even manifest the desire or will to believe, what worse desecration of human reason can be found? Undoubtedly God expects man to use reason in the acceptance of such evidence as revealed by Himself, His Son and by the miracles at Lourdes. And if reason is scorned, as it is by the unbeliever and heretic, what else can follow but suicide of soul? No man can say that God has not given signs and wonders enough to convince the honest mind in the invincible facts of Lourdes, not to mention the Light of the World which enlightens every man coming into the world. No one can plead the excuse that God has not yielded to the demands of those who need signs and wonders to be moved to believe. No man can say sufficient truth has not been revealed to win the honest mind to faith, since Lourdes, through the Blessed Queen of Saints, vindicates repeatedly all the original truths given by Christ for man's salvation.

For seventy-five years Lourdes has given the lie to unbelief and heresy. All efforts to explain Lourdes, except upon its face value, have been hopeless failures. Is it not indisputable, then, that unbelief and heresy in their eternal effect are the sin against the Holy Ghost when Lourdes has not ceased all these years to repudiate them so completely?

The fearful threat of Christ to the world that it "will be condemned because it has not believed in Me," intimates that He has given to the world sufficient reason for accepting Him and His truth, and no argument can justify the unbeliever or heretic for his wilful perversion of reason and rejection of truth. Enough has been done by God to lead man to his eternal destiny, but the lack of good will to believe or the reasonable desire to possess faith is the condemnation which He has foretold for those who love darkness rather than light.

Entirely different from the unbeliever or heretic is the type that need "signs and wonders" to convince them *completely*. Our Blessed Lord does not reject those who may be weak in faith and, while never rejecting the faith, they never quite

live up to it. Do not some Catholics come under this classification? They have good will, evidently, but some stimulation must be given them to make them appreciate the value of the talent that lies dormant and unproductive. Weak and indifferent Catholics need miracles to help them, and undoubtedly miraculous cures and the evidence of miracles do help to make their languid faith active and fruitful unto eternal life. Was it for this class also that God extended His mercy to the world seventy-five years ago when the Immaculate Conception revealed herself to the poor and innocent Bernadette at Lourdes?

Unquestionably, Lourdes and its continued miracles have strengthened the faith of millions of Catholics who needed signs and wonders from heaven and will need such to render their faith more real in their lives; and at the same time the continuation of the signs and wonders at Lourdes makes the unbeliever and heretic the more guilty of their crime against God and Christ, and the more damnable because such continued miracles cannot reasonably be rejected or scorned.

The Diamond Jubilee of the Blessed Virgin Mary's apparitions to her favorite, Blessed Bernadette (there were eighteen apparitions in 1858) is too great a fact to pass over without serious reflexion. In truth, the manifestations of the Immaculate Conception at Lourdes during these years are the greatest occurrences this world has known since the coming of the Son of God, His Death and Resurrection. Too little attention has been given in this country to all that has taken place at Lourdes. The significance of Lourdes and its uninterrupted manifestations of Divine Mercy have been lost upon countless people through neglect of the attention and deep consideration they have deserved. The story of Lourdes has been and is unknown to millions. And the apologetic value of Lourdes in its continued vindications of spiritual truths has not made the impression on the world, and especially on non-Catholics, that these Divine revelations justly merit. Too many, even Catholics, look upon Lourdes and its merciful favors as merely a sacred place where physical renovations can be obtained; the deeper meaning and religious significance of Mary's Bethsaida are neglected, unfortunately for the human race.

One cannot help, in considering the tremendous loss which man has suffered from ignoring Lourdes and its saving lessons, recalling the fruitlessness to the Jews of old in the arrival of the Magi in Jerusalem. The significance of the ancient event was to a great extent lost among those who should have profited eternally by it; and the modern visitations at Lourdes for seventy-five years have unfortunately been lost upon generations that could have profited at least spiritually by them. While one may wonder at the indifference of the Jews toward the Magi as they appeared in the Holy City, the modern wonder, religiously, is that Lourdes has not stirred the world to tremendous enthusiasm. Certainly Lourdes has received scant notice and consideration from Catholic pulpits, if one is to judge by the surprise manifested by congregations of old and young in our country who hear the story of Bernadette and the healing waters of Lourdes. Can it be that such signs and wonders so continuously given from heaven have made so little impression upon the Church in America, that Lourdes has failed to be really understood in its great significance as a perpetual vindication of all Christian Truth, and is thus so seldom mentioned? From the point of view of apologetic value alone, the story of Lourdes deserves a sermon at least on the Sunday following the Feast, 11 February, every year.

To look upon Lourdes or to look upon the Shrine of St. Anne in Quebec principally as a place of miraculous benefit to diseased and crippled bodies, is to miss the outstanding truths which God in His benignity manifests at such shrines. Is God, or the Immaculate Conception, or St. Anne concerned only with the physical welfare of mankind in their revelations at these shrines? Certainly, the interest of the Saints is the same as that of Christ who healed bodies in order to show mankind what He desires to do for the sick, wounded and diseased souls that will turn to Him. Is not Lourdes for the same purpose? Mary most assuredly at her shrine in Lourdes gives health to souls and stimulates faith in her power, by provoking prayer and by increasing interest in the eternal life which she manifests? Is not her Divine Motherhood for mankind centered upon the eternal happiness of our souls rather than the temporal help of our bodies? In other words, is not the constant lesson of Lourdes for the

world a complete and superabundant revelation for those who need signs and wonders *in order to believe in God, Christ and the Catholic Church?* Is not Lourdes an extension of God's mercy to a world ever-forgetful of God and our inevitable relationship to Him? What a pity, then, that the lesson of Lourdes is not frequently proclaimed, so that those lacking in faith, or who have weak faith, may be consoled and look with invincible hope to God and His Son, His Saints and His Church.

In contemplating the Blessed Virgin Mary's continued manifestation of God's power and her encouraging generosity in miraculous cures of incurable diseases (averaging 115 every year for seventy-five years) we realize, *first of all,* that Mary, the Mother of Jesus, shows clear evidence of divine power. In short, we have a vindication of that fundamental Truth of Faith—*the existence of God.* Again, the messages received by Blessed Bernadette make us understand the very consoling truth known as the *Communion of Saints.* The outstanding message of all was the answer to the little girl's question as to the Beautiful Lady's name, "I AM THE IMMACULATE CONCEPTION", the meaning of which the favored child did not understand till long after receiving the message. This expression, first used by Pope Pius IX in his ex-cathedra pronouncement, 8 December, 1854, instantly leads us to the vindication of three articles of Catholic Faith: *the Infallibility of the Pope* in such proclamations, *the fall of our original parents* from grace and holiness, and necessarily, *the Divinity of Jesus Christ.* Although the Blessed Virgin Mary summed up in this unique name all the reasons for her titles in her Litany, it is meaningless unless it related to the fall of man and the Divine Nature of her Son. Moreover, we are led to the understanding of Jesus as man's Redeemer and the necessity of eternal Redemption through the Divine Nature incarnate in the human nature.

The vindication of the Infallibility of the Pope by the repetition of the term used by Pius IX is *a fortiori* a vindication of the Infallibility of the Catholic Church. This fact alone certainly leaves no chance for argument in defence of any other so-called Christian church. For those who need signs and wonders to be convinced that the Catholic Church

cannot lead them astray in the supreme duty of salvation, this striking proof, aside from the promises of Her Founder, stands forever overwhelming.

As for vindicating the Divine Nature of the Catholic Church we can readily perceive that the Blessed Virgin Mary identified her cause with that of the Church of the Popes of Rome, and it is this Church exclusively that produces Saints. In fact, that is her purpose, as is ever the purpose of her Founder in the bestowal of His power, authority, truth, grace and very presence into her keeping. Although our Divine Lord did all that was necessary to convince mankind that His Church would be the One, Infallible, Apostolic, Catholic Church, Mary Immaculate at Lourdes keeps on reiterating these truths by all the signs that she mercifuly continues to exercise at her chosen shrine. Most assuredly, it is hard to kick againt the goad.

In addition to the foregoing vindications of Catholic faith and Church, there are other Christian truths which the Divine Mother, Mary, at Lourdes offers the world. Conspicuously unique and exclusive, as well as intolerant of error, is the Catholic faith. Lourdes, and Immaculate Mary at Lourdes, speak exclusively of the Catholic faith. The fearful condemnation by Jesus Christ of those who will not hear Him or His Church resounds at Lourdes. The unbeliever, heretic or skeptic, in trying to explain Lourdes and its divine manifestations, is face to face with obstinate rejection of Christ's saving truths, and in disbelieving or minimizing the faith vindicated at Lourdes, he comes under a condemnaton worse than that of the blasphemer. Therefore, to help the world avoid the worst possible eventuality, condemnation for refusing to believe in Jesus Christ, the glorious Queen of Heaven carries on, and will carry on at her holy tabernacle in Lourdes. Truly, in the face of all that Lourdes gives to make man accept the Catholic faith, it is terrifying to contemplate the lack of true Catholic Faith. God wills men to be saved. Without faith it is impossible to please God. When God in His mercy sent His only-begotten Son to save mankind forever, He said "they will reverence My Son"; but the Son was not received with reverence; He was put to the most insulting death. Then in an excess of mercy, God sent the Mother of the Son, not only

to vindicate the Son in all His grace and truth, but by her appeal as His Mother, with lavish gifts and most benign sweetness at Lourdes, to win mankind to that fundamental act of religion, faith. But she also receives relatively little consideration from the world that she would benefit. She would be for all the glorious Lady of Victory, promised to the wounded first parents, if only the world would not trample on sincere reasoning and accept the additional revelations given so constantly at Lourdes, to force mankind to believe in her, in her Son and in His Infallible Church. At least one would suspect that she might gain the good will of mankind in virtue of her benefactions, and even if man will not call upon the Holy Name of Jesus, at least they might in their misery call upon the merciful Mother, the Virgin most Powerful, the Comfortress of the Afflicted. She who is truly the Cause of our Joy, remains ever not only the Refuge of Sinners and the Help of Christians, but to all the world the Mother most Admirable and Merciful. But all these titles must be vain for many if the faith that urges and vindicates so plentifully at Lourdes is spurned.

It may sound somewhat extreme to say that the Blessed Virgin Mary at Lourdes proves all the teachings and practices of the Catholic Church to be unquestionably true, even down to the acceptability of religious processions and the use of sacramentals. For, one of the messages to poor little Bernadette was that she wished people to come to that blessed spot " in procession ", and another was to " drink in the water and bathe in it ", both of which have been done devoutly since the days of the apparitions. For all those who laugh at the " silly myth " of Satan's existence and activity in this world, let them read the testimony of Bernadette and try to explain the fanatical opposition that continued for many months against Lourdes, especially in the newspapers and literary periodicals of Paris. Satan no doubt understood what the future of Lourdes would be; and in order to prevent all that occurred at Lourdes all these years, he made truly diabolical efforts with his children of darkness and unbelief to destroy it at its inception. Time is truly the test and vindicator of all truths, and time certainly has not left the world in doubt

concerning the supernatural and divine realities of Mary's goodness and power at Lourdes.

The power of prayer and the necessity of penance, fundamental teachings of our Saviour, are repeated in the messages to Bernadette. As though such essential duties by man toward God were being neglected and forgotten, the "Beautiful Lady" recalled their exercise again, thereby revealing not only her interest in the salvation of souls, and especially stricken souls, but reminding the world that what she has done for bodies in their miraculous restoration, the power of prayer can do for souls that are sick from sin. While invalids of every type appeal for help and cure of body, the Immaculate and Merciful Mother appeals for help and cure of souls. What a disappointment and perfect fraud the "Beautiful Lady" would have been if her messages and appeals did not concern the souls of sinners.

As for the existence and verification of miracles at Lourdes, the hardened unbeliever, like Zola who witnessed the instantaneous cure of incurable lupus, and not only openly stated that he did not accept it as a miracle, and would not believe in miracles even if the hundreds of incurables were instantly cured there, can close his mind so that he would not believe one risen from the dead. There is no human explanation of minds like Zola's who deliberately falsified what he knew to be true concerning the miracle he beheld; only the reprobate children of the father of lies can maintain such flagrant dishonesty of mind. It is sad to know that such minds actually exist, but it is still sadder to realize that the help offered by Our Lady of Lourdes for such pitiable conditions of soul is rejected and scorned as is the Divine help which Christ and His Church offers all who have the will to believe, or the desire to achieve a happy destiny hereafter.

If one or two miracles only had happened at Lourdes as a result of the apparitions, and consequent prayers and penances of suppliants, we might look upon such as a special favor obtained from God by a special grace; but when cripples and invalids pronounced incurable by medical science are instantly cured by prayer, devotion and the use of the water on an average of 115 each year for seventy-five years, there is little hope for the unbeliever or skeptic or heretic who obstinately

refuses the evidence advanced. So aggravating is such an attitude of mind that even the patience of Christ was not wasted upon them. Christ could be patient and forgiving toward His tormentors, insulters and murderers, but evidently the unbeliever in his obstinate attitude is more despicable and abominable than the blasphemer. And not far behind the scorner of truth is the heretic who mutilates the truth and in so doing violates his own reason or judgment. Both are the enemies of Christ and mankind, and, of course, take no heed of the truths vindicated at Lourdes. The appeal of our Divine Redeemer on the cross and His gaping wounds are in vain for these unfortunate souls, and the repeated appeals of the Immaculate Conception at Lourdes go unheeded. But the truth has been given and will remain forever, and the truths of Lourdes continue to vindicate the truths revealed by Christ. The apologetic value of the latter should not be overlooked by those whose duty it is to spread the Catholic faith. Mary's part in the spread and vindication of Christian faith is far greater than we may at first realize, and her help in the saving of souls is to be emphasized.

During the Diamond Jubilee Year of Lourdes, the story of Blessed Bernadette and the Immaculate Conception should be extensively used in school and church alike. It is the Gospel renewed in a most fascinating manner, illustrating and at the same time vindicating Catholic theology and Catholic faith. The value of Lourdes as a powerful apology for true Christianity should be understood and its use should be more cause than Mary's generous favors to all who rejoice in Her Immaculate Conception, as well as its theological illustration. The pity has been that comparatively little reference has been made of Lourdes as a most practical defence and justification for true Christian, Catholic apologetics.

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A YOUNG PRIEST'S PROBLEMS IN PREACHING.

SOME years ago, in replying to the criticisms of our sermons then appearing in the pages of one of our Catholic magazines, the present writer had occasion to give expression to some of his convictions on the preparation of sermons. The article brought him a long communication from a priest in the far West, in which he described his own difficulties in pulpit practice, and suggested that the writer might "in a later article be able to offer advice to those priests, not few in number, who have the same difficulties and are inclined to give up". Being busy at the time with other projects, the writer sent a personal answer to his correspondent instead of replying in the pages of the review, as was suggested. It has, however, since occurred to the writer that the difficulties of this young priest—young, that is, in ordination—might be common to a number of others and that the solution which was sent him might prove both interesting and helpful to others in the ministry of the Word. Here, in substance, are the difficulties as set down by the correspondent, with the writer's answers. Both are given for what they are worth.

I. The Memory in Preaching.

The Correspondent: "There are exceptions to every rule, and I am sure this applies to preaching as to everything else. For myself, I can hardly see any great prospect of becoming more effective in preaching, at least for the present. There is the handicap of age. I am thirty-eight years old, but have been ordained only three years. Again, my seminary course was not a great success, and the attempt to memorize the sermons for delivery, in spite of the most rigorous effort, was a dismal failure, as I had to be prompted frequently. I cannot to this day rely on my memory even in simple things. I make it a practice to say the prayers after Mass from memory, but only this summer in Chicago my memory failed me, luckily at a private Mass."

The Writer: "You seem to conclude that because I recommend writing out sermons for the first years at least of the ministry, I also advise committing them to memory verbatim. But this does not follow. Indeed, except for the first month or

two after ordination, when memorizing the sermon may be necessary to overcome nervousness and the consequent danger of 'getting stuck', I do not think it well for the priest to commit to memory even his own composition.

"Nevertheless, I do recommend writing as a preparation for the Sunday sermon, and that not only during the first years of the ministry, but as long as the priest has the necessary time at his disposal. 'If a man write little,' says Francis Bacon in his usual terse way, 'he had need have a great memory.' I know of nothing so stimulating to thought as sitting down at one's desk to write. The very effort made in preparing what is needed for writing often serves to set the mills of thought in action. Many a time have I tried to evolve thought while looking out into space from the cozy depths of an easy chair, and found that my thoughts would stray to every subject under the sun but the one on which I meant to fix them. Then, in desperation, I would seize the pen, draw forth a clean sheet of foolscap, exchange the rocking-chair for the more rigid desk-chair, and presto! thoughts would begin to come faster than I could form the letters.

"My contention, then, is that sitting down to write helps to fix one's wayward thoughts on the subject in hand. And when one has done with writing, one's sermon is ready also. No need now to memorize. You are alive to your subject; it has become vital for you, and so you are almost sure to make it vital for your audience also. Almost any subject, from the immortality of the soul to eggs, can be made interesting, provided only one has taken enough time to think it out. There is no danger now of failing memory. You mount the pulpit not merely to say something, but you have something to say. You have a message to deliver and are intent only on getting that message into the heads and hearts of your hearers. And where such is the case, one does not grope for ideas or words.

"The great mistake commonly made by priests is that of putting off the thought of the Sunday sermon till the last minute. Then, in a panic, they lay hold of some ready-made sermon and strive to transfer the ideas, if not the very words, of another to the tables of memory. This practice, if the truth were told, is probably the chief cause for the low estate to which the pulpit has fallen in our day. The thought of what

we are going to say to our people at Sunday Mass should occupy a large share of our attention all through the week. Hence, it is advisable to decide upon a subject not later than Monday and to work out the plan of the sermon, if possible, on the same day. The various stages can then be developed as we go about our daily tasks and set down in writing toward the close of each day. By the end of the week, our sermon will be ready without causing us too great strain on any one day. This was the plan adopted early in his ministry by the Most Rev. John J. Keane, former archbishop of Dubuque, with the result that he became one of the outstanding pulpit orators of his day."

II. Nervousness in the Pulpit.

The Correspondent: "My failure in preaching is due most of all, perhaps, to nervousness, for I have always been sensitive in appearing before others. The seminary instructors do not seem to consider that anyone ought to have difficulties; at least, that was the way our professor of Homiletics seemed to act, though he said little. But looks are often more eloquent than words. Perhaps from these experiences I have developed some sort of 'inferiority complex', which nullifies all my efforts in the pulpit."

The Writer: "As regards your nervousness in the pulpit, I have this to say. Nervousness, provided it be not of the overwhelming kind what produces partial paralysis of speech or of action, is not an enemy in preaching but an ally. It saves the speaker from being commonplace or dead in his utterance. It puts him in tiptoe and makes him respond readily to the feelings reflected in the faces of his auditors. At the same time it reveals to the hearers just enough of diffidence in the speaker to capture their good will. It is a sign that he is filled with a sense of the importance of his task, that he regards the opinion of his audience, and that he is conscious of his own shortcomings for so great a work.

"In other words, it saves him from what is perhaps the worst enemy of the preacher, over-confidence or arrogance. This at once puts the audience out of sympathy with the preacher, because it argues a lack of due regard for them. Some preachers seem to say by their attitude in the pulpit

that they consider their congregation, in the striking phrase of a certain layman, 'a herd of brainless sheep'. This attitude is also well expressed in the famous words of Luther: 'When I ascend the pulpit I see no heads, but imagine those that are before me to be all blocks.' Too great confidence, especially when found in a young priest, is obnoxious. The audience is not so easily deceived as some of us seem to think. They may not be able to give reasons why they sit through one priest's sermons without remembering a single thought afterward, while they are all ears at another's; but subconsciously they do realize the difference. One need not be highly educated to detect, for instance, whether a man is sincere or not. And by that I mean whether a man is really speaking the convictions of his own heart, or merely dishing up platitudes gathered in some book or sermons.

"To keep nervousness from overpowering you, therefore, I would say: Prepare better for your Sunday sermon. Make yourself master of your subject by much thinking and writing upon it. We are not self-conscious (of which nervousness is a manifestation) when we have something really at heart. Then we do not think of ourselves, or of the impression we are likely to make, but only of our subject and the people before us. Our one thought when going into the pulpit will be to leave a lasting impression of some great truth in the hearts of our hearers. This will make us consult their special needs and prompt us to speak to them in a heart-to-heart way, and not merely about a subject. Many priests are poor preachers because they do not preach often enough. *Orator fit.* And how is he made but by much practice? Therefore welcome every occasion to speak until you acquire facility. Instructing children in Christian Doctrine is excellent practice for preaching.

" In order to increase your confidence, I do not see why you should not take note of favorable criticisms that you may hear of your sermons. One must be careful, of course, not to go out seeking compliments. Praise uttered to one's face is generally to be discounted. But if a man is truly humble, he will know how to distinguish genuine praise from subtle flattery. The parishioner, for instance, who recommended your sermon at the first Mass on the Sunday in question, was to be trusted,

and I think you should have gained confidence from her praise. Criticisms, in which praise and blame are judiciously mixed, those which come from comparative or complete strangers, and those which are uttered with no intention of having them come to our ears, are, as a rule, to be trusted. I do not see why the priest should not make use of this human means of keeping up a stout heart. Doubts as to the value of his pulpit efforts will come to every humble priest, and he has need of some such means as this to keep up his courage.

III. Borrowed Sermons.

The Correspondent: "Last Sunday, I thought I would give something out of the ordinary (for me), and I prepared as well as I could a published sermon on the Gospel of the Raising of the Widow's Son. I reserved this for the ten-thirty Mass, at which the attendance is largest. At the eight o'colck Mass, I took the skeleton of another published sermon on the text: 'Whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.' This was barely considered for a few minutes, a little while on Saturday evening and again for a brief space on Sunday morning. One parishioner attended both Masses. We were discussing the matter at her home to-day, as I am always anxious to know defects of any kind, in order to improve. She said she was sorry that I did not repeat at the second Mass the sermon of the first, since she thought it highly instructive. She detected, evidently, the laborious effort I was making to recall to memory the various points of that fine sermon. So you see that I apparently make a better showing when I rely upon facility of words rather than on memory, and it would appear that this is the best way for me to proceed."

The Writer: "I am not surprised at your experience. Given your poor memory, the result could have been predicted to a nicety. Your attention would be so taken up with trying to remember the very words of your borrowed sermon, that you could not be yourself or give free rein to your convictions. The result would be a sort of schoolboy recitation, that would unnerve yourself and tire your audience.

"There are priests, no doubt blessed (perhaps I should say *cursed,* in this instance, since it leads them into such bad ways)

with excellent memories, who can read over the sermon of another on Saturday night and give it out with a great flourish on Sunday morning. But I think you will find that these men have an easy flow of language and borrow the thought rather than the very words of the author. Even so, such a man is not at his best and will not be half so effective as he might be if he took his own thoughts and developed them in his own way. They might be inferior to what he has *stolen* from another, yet they would carry with them a conviction that is sadly wanting when one becomes merely the mouthpiece of another's sentiments. In a sketch of the life of the late Bishop of Richmond, it is said that he had as a cardinal principle throughout his life to say in the pulpit only what he had felt in his heart. Herein, I venture to say, was to be found the secret of his power as a preacher. Would it not increase the power of Catholic preaching overnight, if every Catholic preacher made this his guiding principle?

"If I understand you rightly, you attempted to make your own not only the ideas, but the very words of that published sermon. This is a mistake in any case, but more so where there is a leaky memory. If I do not advocate memorizing even one's own composition (since it takes away a man's spontaneity and deflects much of his attention from the audience to the tables of his memory), still less should I defend the getting by rote what another has written. This is malpractice, even when one has an excellent memory; it is quite disastrous when one has a weak memory. It was in no wise surprising, therefore, that your sermon built on the skeleton outline was the more effective of the two. Here you were giving far more of yourself. You had assimilated the thought, and the expressions were your own. You were yourself, and could give due consideration to your audience instead of worrying over your faulty memory.

"I think you must have felt the vast difference in the impression made on an audience by reading and by speaking. Take a vote from any audience as to which they prefer, reading from a book or speaking, and you will find them declaring for the second. What a speaker has to say may be greatly inferior to what is written in the book, and his manner of saying it may not only be less artistic than that of the writer, but

even crude; yet, there is a sincerity and spontaneity in the speaker that is but seldom found in the reader. Now it is precisely these qualities that most impress an audience. Canon Sheehan states this truth very forcefully in one of his books, when he says: 'They'd rather hear one word from a stuttering idiot than the highest ascetical teaching out of a book.' But to memorize the sermon of another is little better than reading it from memory.

"The English poet Cowper has very aptly described the preachers of borrowed sermons in his greatest poem, 'The Task':

> The things that mount the rostrum with a skip,
> And then skip down again, pronounce a text,
> Cry hem; and reading what they never wrote
> Just fifteen minutes, huddle up their work,
> And with a well-bred whisper close the scene!

"Speaking of borrowed sermons brings back to mind a remark made on that subject by an old seminary professor. 'If I had my way,' said he, 'I would have all the sermon books ever printed brought together in the public square and consigned to the flames.' At that time, the remark struck me as rather radical coming from one who in most things was nothing if not conservative. But after fifteen years in the ministry, I have almost come to agree with him. At any rate, the only purpose for which sermon books should ever be used is to suggest subjects and outlines for sermons."

IV. Preaching and Practice.

The Correspondent: "I should like to be a great preacher, for the sake of the good that I could do. A certain priest, whose manners did him little credit, replaced me during my last vacation. He carried everyone away with his eloquence. Many testified that they could have listened to him all day. He was gifted indeed, but his gifts failed to refine his ways."

The Writer: "What you say about this case does not greatly impress me. Much talk about a sermon is not a sign that much good has been done. I had rather see people leave the church with thoughtful mien than to hear them gushing about the eloquence of the preacher. It is comparatively easy to tickle the ears of men; it is much harder to move their wayward

hearts and wills. Only tell them what they like to hear, and your praises will be sounded on the lips of men. But tell them what they ought to be and to do, and seldom will you hear a word of praise. But what does it matter, if they go out striking their breasts, admitting their sinfulness and resolved to lead nobler lives?

"It is well to remember also that we are preaching not only in the pulpit, but all the time, by the manner of life that we lead. If our people know us to be priestly priests, our preaching will be fruitful even though we can lay no claim to great eloquence. But if our lives fall far short of the priestly ideal, though we be ever so eloquent, our words shall be as 'sounding brass and tinkling cymbal'. 'Verba movent, exempla trahunt', has a special meaning for the priest. He must be able to say to his people with St. Paul: 'Be ye followers of me as I am of Christ'; otherwise his ministry will bear but little fruit. The priest who took your place might seem to have eclipsed you completely in the pulpit for a few days, but he could not have held a candle to you in the long run. His life must soon have become an open book to the people, and then his preaching, eloquent as it seemed, would soon have been idle as the wind.

"English Literature abounds in passages emphasizing the need that example go hand in hand with preaching, which shows how important the matter is in the mind of the layman. Let me quote for you only one or two of the more striking passages. The first is from Dryden's 'Character of a Good Parson':

> The proud he tamed, the penitent he cheered:
> Nor to rebuke the rich offender feared.
> His preaching much, but more his practice wrought;
> (A living sermon of the truths he taught;)
> For this by rules severe his life he squared:
> That all might see the doctrines which they heard.

The second is even more beautiful and striking. It is taken from *My New Curate,* the words being placed by Canon Sheehan on the lips of that grand old Irish parish priest, Daddy Dan: 'Your words are barren, if they come not supported by the example of your life. A simple homily from

a holy man, even though it be halting, lame, and ungrammatical, will carry more weight than the most learned and eloquent discourse preached by a worldly priest.'

"And then he goes on to illustrate his words with an incident from the life of the great Dominican preacher, Lacordaire: 'In the very zenith of his fame, his pulpit in Toulouse was deserted, whilst the white trains of France were bringing tens of thousands of professional men, barristers, statesmen, officers, professors, to a wretched village church only a few miles away. What was the loadstone? A poor country parish priest, uninformed, illiterate, uncouth,—but a saint. And I know nothing more beautiful and touching in all human history than the spectacle of the great and inspired Dominican, coming to that village chapel, and kneeling for the blessing of M. Vianney, and listening, like a child, to the evening catechetical lecture, delivered in a weak voice, and probably with many a halt for a word, by the Saint of Ars.'"

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WHY LITURGICAL FUNCTIONS ARE NOT POPULAR.

THE EXPERIENCE OF PASTORS in the urban districts throughout the country is to the effect that, while very late low Masses are overcrowded, the real Parochial Mass, i.e. the sung Mass which formerly was "the last Mass," is sparsely attended and the other prescribed liturgical function, Vespers or Compline, is attended by a mere handful of people. As a result, in many places the High Mass and Vespers are gradually disappearing — a lamentable situation arising from the failure of pastors to perceive that the essential and determining factor is not the attendance of the faithful but the effort made to offer to God the highest tribute of man's genius. There will always be a faithful remnant in attendance. For the liturgy clothes the Supreme Oblation and Collective or Official Prayer in the Divine Office with all the arts man's intelligence has produced: music, poetry, color, grace, dramatic effect. It is true that sometimes much is lacking in the sanctuary. In one of the most gorgeous cathedrals in the world I have assisted at what should have been a sublime function, but what

was obviously the perfunctory performance of a "job," without dignity, grace or beauty to harmonize with the magnificent temple designed to shelter it. But as a rule in our country ceremonial is carried out if not with splendor or accuracy at least with reverence. And if one recalls Benson's description of a Mass in a London church at which as an Anglican monk he assisted, one realizes that there is an inherent majesty in even the most ceremonially imperfect celebration of the Mass that arrests and compels the awe and admiration of the earnest even though merely curious bystander. Why, then, is the liturgy decaying amongst us? Why the indecent crowding at the Masses of convenience (or shall I say laziness?), and the meagre, in some cases vanishing congregation at *the* parochial Mass or Office, those which the Church considers *par excellence* the highest forms of public worship?

After much pondering I have reached the following conclusions, which may or may not be right, but which in my opinion do come near the truth.

1. The first reason I would assign is the fading-out from the lives of our people of what I might term, even if tautologically, the affective or personal love of God. I am well aware that essentially the love of God consists in keeping His commandments. For that we have the assurance of the Word of God. "If you love me, keep my commandments."[1] So we are thankful that the Masses of convenience (the lowest of low Masses, i.e. the shortest Mass, that said most rapidly, the latest possible Mass, the one with the least likelihood [or threat] of a sermon) are filled to overcrowding, because at any rate the commandment essentially is obeyed. But an analysis of the reasons why it is obeyed would in most cases reveal fear as the predominant motive for keeping it, and fear that is servile rather than the fear which the Scripture assures us is the beginning of wisdom because rooted in the love of God. Ultimately the motive is prompted by mere selfishness, the desire to escape punishment. It is akin to the promptings in social life that bring us to this or that social function or gathering, to discharge this or that duty of polite life with the feeling: "Let us have it over and be done with it." There is, of

[1] John 14:15.

course, basically love in our act because there certainly is an absence of hate and surely no malice. But where is the personal love, the warmth of affection?

That is what is lacking in the religion of those who neglect to cultivate the liturgical spirit. They have no love for the liturgy because there is no warmth in their love of God. Like "dumb, driven cattle" they respond to the whiplash of the commandment, but their heart is not in the service their will compels.

Hence the depth of meaning in the prayer of the Church in the Mass of the Fourth Sunday after Easter: "O God . . . grant to Thy people to love what Thou commandest."

2. The second reason I would assign is really a corollary from the first. It is contemplated in the clause following the above extract from the same Collect: ". . . and to desire what Thou dost promise; that amidst the changing things of this world our hearts may be fixed there where true joy is found." In other words, worldliness has seeped into the lives of very many of our people and has found lodgment there, with the result that the warmth inspired by personal love of God (perhaps experienced by most of us in the sensible devotion that thrills us after a worthy Communion) is chilled; our desire for spiritual things is dulled, and our vision of the heavenly things, "the things that are above," is dimmed. In the lights and shadows of nearby earthly things it is hard to keep our hearts, which have spiritual vision only, fixed on "the distant scene". If our daily life is not saturated with God and filled with the things of God it is hard to wrest ourselves away from the visible world of flesh and matter in which we are embedded and at Mass to find ourselves in the invisible world of Spirit. Hence the effort to satisfy the obligation in the briefest manner.

3. A third reason is that to a very large extent our people with increasing worldly prosperity have lost sight of real values and especially of what I may term the patriotism of the Church. We never realized how much we loved our country until we awoke to the fact that it was in danger in the World War. When our Church is reviled and hatred of

her shows its ugly head we flame with loyalty to our Holy Mother. But in the smoothness of ordered life our heat vanishes, and we fail to realize that we have been incorporated, "snatched up" into the very Godhead through our membership in the mystical Body of Christ. To too many of us the Church is merely a yoke upon our necks that irks through its ordinances and its repeated drains on our purse. The ecstacy of union with the Son of God through His Sacred Humanity, of being "*in Christ*", i.e. one with Him, is unknown to us, sunk in, surrounded and absorbed by the commonplaces of ordinary, everyday life. Hence no glow, no thrill, no glamor in our public worship of God.

4. A fourth reason I would assign is lack of real education. That which passes for education in this country is largely technical instruction. The beauty and charm of culture have disappeared from amongst the masses. The most ordinary taxicab driver picked up in a provincial town in Italy or France, the illiterate peasant in out-of-the-way places in Continental Europe will astonish the American tourist by their appreciative knowledge of Catholic architecture, art, music, pageantry, etc. I recall many years ago in a delightful but, alas, to-day forgotten romance, *Passe Rose,* by Arthur Sherburne Hardy, a graphic description of a Catholic church in the Middle Ages crowded to the doors by a motley throng of peasants entranced by the gorgeous ceremony enacted before them, and their innate understanding of the same. To-day in this country the sublime epic of the Mass, unfolded in its proper setting, even when emblazoned with the lovely vestments of dignified ministers, interpreted by the majestic and inspiring chords of truly sacred music, is enacted before dwindling congregations. And why? Because our Catholic people, our young people especially, have apparently no appreciation of beauty, art, appropriate music, language of the highest poetry, mysticism capable of elevating the soul to communion with the saints of Heaven. Drugged by sensualism that degrades, art from which beauty has flown, music that vitiates good taste, unable to distinguish tinsel from gold, what is tawdry from what is real, too dull to appreciate nobility of language and to perceive the sublimity of truth clothed in it,

insensitive to what is exquisite because of the coarseness encountered in their daily lives, they cannot rise to the glory of the vision that built and filled our splendid temples in the past, and that fills the humblest churches in the depths of the Catholic Tyrol or the provincial towns of those parts of Europe that still remain Catholic, and that formerly filled the magnificent churches in the mountains of Mexico with the descendants of the Indians converted by the Spanish missionaries in the long ago. Shame on us to be so insensible to the joy, the beauty and the glory that is ours if only we would enter into it and offer it to our God!

5. But is it not pertinent to suggest that, perhaps, the main reason why liturgical functions are not popular rests upon the failure of many of us priests to appreciate their deep significance and by example as well as precept to cultivate a like appreciation in our people and educate them to a perception of the meaning, beauty, glory of what the Church officially prescribes as most fitting to render suitable homage to God? An attentive perusal of an article entitled "About Rubrics" published in THE ECCLESIASTICAL REVIEW, November 1927, initialed "W.J.K.", will be found illuminating and inspiring. It deals comprehensively with the philosophy of ceremonial, a matter almost tragically overlooked in the usual seminary curriculum. Suavely and delicately it deals with the suggestion made above and tactfully places where it belongs the blame for our people's failure to enter properly into the heaven of liturgical function. For after all is not that the underlying principle of the liturgy, to reproduce on earth what is incessantly going on in Heaven?

An unusually long and varied experience of ecclesiastical functions in many parts of our country, and embracing elaborate pontifical ceremonial and extending through all the lesser categories, convinces me that we priests, appointed guardians of the public worship of God, are greatly in fault. The causes are ignorance, indifference, carelessness, personal prejudice.

To deal first with this last cause. We need to remind ourselves frequently of the advice given Philothea by St. Francis de Sales. *Mutatis mutandis,* we can find in it much that may

cause serious self-questioning. It occurs in the 15th Chapter of the second part of *The Introduction to the Devout Life.* For convenience let me copy the salient observations.

> Besides this, Philothea, you should assist at the Office of the Hours and of Vespers . . . for these days [Sundays and Feast Days] are dedicated to God, and therefore we should perform more actions in His honor on those days than on others. By this means you will experience a thousand sweet movements of devotion, as did St. Augustine, who testifies in his *Confessions* that, when he assisted at the Divine Office at the beginning of his conversion, his heart was filled with sweetness, and his eyes with tears of piety. And, moreover (that I may say so once for all), there is ever more good and consolation in the public offices of the Church than in what is done individually, God having so ordained that what is done in common should be preferred to every kind of individual action. . . . And although it may happen that one does as good exercises by oneself . . . and that perhaps one may have more relish in doing them by oneself, yet God is more glorified when we unite and share our good works with our brethren and neighbors.
>
> I say the like of all kinds of public prayers and devotions, to which, as far as is possible to us, we should bring our good example for the edification of our neighbor, and our affection for the glory of God, and the common intention.

What, think you, would the Saint have to say of those who through personal inclination deprive God of the glory and men of the edification and comfort embodied in the liturgy, and who pare down that liturgy until bedrock is reached and omit as much of it as it is possible without actually violating positive law?

The Saint observes that his brother Saint was thrilled in the *early days* of his conversion. Doubtless *assueta vilescunt* with us. But ought we not think of our people, especially our young folk, and at least give them the chance to be thrilled by the movements of the Holy Spirit as we were when younger and less well seasoned?

What edification priests can give by themselves assisting at the liturgical or other functions which they so earnestly exhort and entreat their devoted flock to attend! Their presence in the sanctuary will do more to increase attendance than rivers of words. *Medice, cura teipsum.* If it is good for the flock to attend these functions it should be so for the shepherds.

Why should these the primrose path of dalliance tread recking not their own rede? It would be an incalculable advantage to liturgical development if the parish sanctuary during solemn functions were graced by the persons of the parochial clergy. Wherever it has been tried the results have been most gratifying.

Prejudice and indifference are in evidence at every and any function where the clergy are foregathered. Observe their assiduous absorption in their breviaries, utterly oblivious apparently of the fact that they are assisting at an act of collective homage to God, greater, more sublime, if degrees in sublimity may be admitted, than any recitation of that *opus Dei,*—which so many turn into *onus diei.* The tremendous moments of consecration come and go utterly unnoticed as they sibilantly hiss their way through psalmody that even in heaven is silent when *potestates tremunt* before the supreme abasement of Divine Love. Eagerness to discharge what an ill-regulated time-table has made a burden prevents them from seizing the opportunity of uniting with the celebrant and making their own his sublime act of adoration *per, cum, in Ipso,* too often alas, accompanied by flashes of the white host resembling rather the wig-wagging of signal flags on a warship than the grave movements that are consecrated to the honor and glory of the Almighty Father by the Son in the unity of the Holy Spirit.

Then there is the callous disregard of the etiquette of the sanctuary. Every movement of the priests celebrating and the movements *en masse* of the priests assisting (the technical choir) are indicated in our ceremonials. We are attendants in the courts of God. Our every action should reflect the awfulness of the scene in which Heaven is for the nonce transferred to earth in the House of God, *locus terribilis.* Every prescription of the ceremonial has a spiritual meaning. Hence the differences in standing and kneeling at a solemn festal or a requiem Mass. How often are these differences ignored even if perchance they are known. A devout lawyer who was as well acquainted with ecclesiastical ceremony as with court procedure, once remarked to me that if the members of his profession violated so crudely the etiquette of the court room as those of mine that of God's court, they would lose

most of their income in paying fines for contempt! It is painful to see these liberties taken with the magnificent ritual of the sanctuary when especially one observes the transgressors afterward in civilian attire, their exquisitely creased trousers, correct haberdashery, etc. indicating the deference and attention paid to the *convenances* of polite society.

The ignorance of rubrical prescriptions and the utter disregard even of Papal mandates are deplorable and menacing. In processions where episcopal purple and cardinalitial scarlet gloriously accentuated the white and black of the clergy, we have all proceeded to the triumphant strains of the Pagan Priests' March from *Aida,* and I wondered whether there was not in reality some latent resemblance. It is bad enough to have the Pope's commands regarding the singing of the Proper or the omission of sung Mass as alternative violated by the volunteer and eager choirs of some humble churches: but where solemn ceremonial even *attingens pontificalia* barefacedly sins against such authoritative utterances, what is there left to do but to fly with Jeremiah to the mountain *donec aspiret dies?* And what is the effect on Catholics educated through the press that broadcasts Papal pronouncements? If the clergy can flagrantly disobey the Pope in the Sanctuary, why may not the laity in matters of education and marriage?

In the English version of the Roman Missal issued for the faithful, I read the rubric: " For a Pope, Cardinal, Bishop or Priest on the day of death, third, seventh and thirtieth day after burial and also on the anniversary day *the first Mass* is said i.e. the first Mass given on All Souls' Day. But alas! how often is that direction ignored or violated as far as priests' funerals are concerned! Then there is the humiliating experience of inviting congregations to assist at solemn Requiem Masses on Priests' Month's Minds when, the feast being of first or second class rite, those invited are treated to a festal Mass with Gloria and Credo followed by an artistic quick change to solemn black for an absolution that more appropriately had better be omitted, as some of our people are now sufficiently acquainted with the liturgy to know that some one has blundered.

And why allow the rapine in the holocaust by permitting stupid organists and ignorant singers to cut the *Dies Irae* and

the *Libera,* not to mention the atrocious mutilations of the Mass itself?

I presume that lack of education or defects in taste must account for some of the travesties of our noble liturgy that pass for ceremonies. A humble but shrewd layman described the obsequies of a prominent politician attended by large numbers of people of like ilk, many of them non-Catholics and Jews, as "the most agonizing service he had ever attended". And the description was pat. When I recall many such services in my experience, I am inclined to smile when I read of Protestants or non-Catholics explaining conversions to our Church by reason of the lure "of ceremonial pomp". Maurice Francis Egan in the long ago was wont patiently to explain to journalistic friends sent to report Catholic ceremonies, that a stole was not exactly a *fichu,* nor a chasuble a *polonaise.* But amid the bewildering absurdities of many present-day caricatures of our liturgy, I can quite sympathize with a writer who speaks of "ego-complexed pulpiteers, hiding the breed of the wolf beneath *lacy* chasubles and silk cassocks". I do not get his meaning exactly, but I fancy he is as sane as the priest who instructed his colleague on Holy Saturday "to push through the prophecies" at one end of the church while he blessed the font at the other: or of the pastor who thought the correct *nuance* for Gaudete Sunday was not only to wear elegant rose-colored vestments but to have the electric light bulbs dyed a like color for the occasion, his mixed choir meanwhile overriding triumphantly every paragraph of Pius X's *Motu proprio.* Just as only the English could invent a *black* rubric in their Book of Common Prayer, we in this country are almost unique in the universal Church for building, recently at any rate, beautiful, sometimes gorgeous, temples to the honor of God and then belying their purpose by truncating, distorting, belittling, caricaturing the solemn acts of adoration for the presentation of which they were intended.

The schoolboyish excuses for non-observance of the sacred rubrics governing the public worship of God, aside from their impertinence, are irritating to one who knows by travel what can be done under circumstances far less favorable than obtain

in our poorest parishes. I remember visiting Mitla, high in the mountains of Mexico del Sur and far indeed from any railroad, to be reached only on horseback or by jolting in a springless cart over stony trails. On Sunday morning at the parochial Mass crowded with Indians, a *coro* of three or four old men, whose average age must have been over eighty, sang correctly if not artistically the entire Proper and Ordinary of the Mass out of antiphonariums that must have come over with the conquistadores. And after Mass I stopped short at the sight of a pathetic procession entering God's Acre, the central figures being four stalwart Indians carrying a kitchen table on the top of which was the nicely dressed body of a little Indian girl. The aged *coro* was at the graveside singing the *Libera* and responding to the *cura;* and there was evidently no need for him, after intoning the *Pater Noster,* to add what we so often hear, "Say the Our Father, please", with its implication of lay ignorance. Surely what can be done in the hidden recesses of Mexico's mountains can be accomplished, be it ever so humbly, in the towns and hamlets of our once prosperous country, not to speak of our elegant but sometimes arrogant urban fanes. Or is it, perhaps, that our shepherds have neither the love for the liturgy nor the skill to implant and cultivate the liturgical sense in the faithful that was possessed by those missionaries, Franciscan and others, who centuries ago trod these mountain heights and taught the beauty of the public worship of God to the descendants of those who had wrought the beauty still to be seen in Mitla's ruins and the marvelous ornaments now yielding their grace and skill to the admiration of alien excavators.

The late lamented Dr. Heuser in the pages of this REVIEW often deplored the introduction of abuses in the sanctuary in certain matters of detail, notably in the matter of "altar boys". He satirized the little cardinals and monsignori, the frills of gaudy sashes, varied capes, zucchettos and the rest of it, that indicated the exuberant millinery fancies of nuns or pious women, or the prevalence of national tastes over the austerity of Roman ritual. But if one is to judge from utterances by presumably competent authority as reported in our Catholic press, such absurdities and excrescences are now to be considered a sign of artistic taste!

Per contra, an excuse for the apathy or indifference of the clergy may be found in the excesses to which *zelum non secundum scientiam* carries many of the more enthusiastic advocates of liturgical observance. The classic *odium theologicum* is not a circumstance to the passion displayed by the promoters of thirteenth century tabernacles, dossals, testers, etc. in twentieth century churches and chapels, or the cacophony awakened in any controversy over Plain Chant or proper Church music. The window curtain lace so lavishly and in such variety displayed in the serried ranks of surpliced clergy, while distressing to one who looks for the simplicity of plain linen, is at least not so startling as the night-shirt effects paraded by extremists who forget that we are in a pajama age. And the raucous laborings of untrained voices wheezing through unappreciated and cabalistic signs might, indeed, offer some justification for a refusal to introduce Plain Chant, were it not for the unquestioning acceptance in rectories of jazz, crooning and the like as presented by the artists of the radio.

It is said humorously and let us hope untruthfully, of the truly erudite Dr. Fortescue that the crucifix on his altar bore the IXΘUΣ rather than the *Corpus.* But it is true that when he announced that his people might bring their offerings for the Christmas decorations on *O Emmanuel,* his people were sufficiently acquainted with the liturgy to load his sacristy with holly and fir on 23 December.

All over the world, happily, there are stirrings betokening a real awakening of the liturgical sense so long dormant for many and various causes among Catholic people. Here in the United States we did, indeed, have one good reason for its lack. We as a nation have no Catholic background. The forbears of many of us lived under penal laws calculated to kill even the strongest desire for elaborate ritual. These things go far to explain not only the absence of liturgical spirit among great masses of our people but also the unpopularity of liturgical functions.

May I conclude in words spoken by me years ago in a discussion at a Eucharistic Convention?

"What about the liturgy? What about the comprehension of the liturgy? The liturgy is not merely a ceremonial. The liturgy is not after all a complicated set of rules of politeness, but the throbbing life of the Church, and unless we can stir up enthusiasm about it we can never hope for progress.

"The reform which, thank the Lord, is now active in this and other countries is gratifying and most encouraging. But it will never succeed until and unless it is established on a cultural basis. One of the dangers liturgy encounters in this country is the present method of ecclesiastical training. We Catholics are drifting into the prevailing utilitarian idea of education, and are training priests simply for the technical side of their work, eliminating all that is cultural, neglecting that rich culture that has been handed down as the treasure trove of Christian civilization. All the beauty of culture, all its elegance, all its refinement is, to an alarming extent, being eliminated from our preparatory studies, and of course from our seminary curricula likewise; and unless and until we face the fact that without the cultural basis, the basis that St. John Chrysostom possessed, whose glories shine forth in the writings of Leo, Ambrose and Augustine, until we get back to that, I am afraid that, while there may be an exact and mechanical observance of Rubrics, there never will be the enthusiasm that can restore the liturgical sense to our people, and bring back the rapt devotion that built and crowded the great fanes of Christendom."

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LOW MASS IN THE MALABAR RITE.

THE Malabar Liturgy or, in Western terms, the Malabar use of the Chaldean (East Syrian) rite, is that used by a Church of native Catholics in Cochin and Travancore, the most numerous body among those known collectively as the "Saint Thomas Christians". With the obscurities of the early and medieval history of these people, I am not now concerned; but I may remind my readers that in 1599, by the efforts of Portuguese missionaries, their canonical and proper incorporation as an integral part of the Catholic Church was

put beyond doubt at the Council of Diamper. Unfortunately, the Catholic authorities were not well advised: foreign and Latin bishops were put over the native Christians, who had governed themselves for a thousand years or more; celibacy was imposed on the clergy and Communion in one kind on the laity; their Liturgy and ritual practices were somewhat arbitrarily altered; and the Portuguese Inquisition was set up. This tactless interference with their immemorial lawful customs was not well received and in 1653 practically the whole of them went into schism.

The healing of this schism, so far as two-thirds of the people were concerned, was predominantly the work of Italian Carmelites during the next ten years. The remainder who persevered in their separation put themselves, for reasons not yet fully explained, not under their old protector the Nestorian Katholikos of the East, but under the Jacobite Patriarch of Antioch—representing the opposite heresy. But they did not care, so long as they were free from the power of Portugal and the discipline of Rome. Their subsequent history is one of quarrels, sub-schisms, and confusion: a terrible lesson in what happens both upon separation from Catholic unity and upon identifying the customs of the Western church with Catholicism itself. There are then to-day on the Malabar coast 530,000 *Catholics of the Syro-Malabar rite;* 458,000 *Catholics of the Latin rite* (mostly natives converted by the Portuguese and Italians); 300,000 *Jacobites,* schismatical and at least materially Monophysite; 100,000 *Mar Thomists* ("reformed" Jacobites, i. e. semi-Protestant); 15,900 *Nestorians* ("Mellusians"; fruits of a schism from Rome in 1874); and several small Protestant sects. Since 1930 there is also the group of Catholics of the Pure (West) Syrian rite, governed by the bishops Mar Ivanios and Mar Theophilos who abjured their Jacobitism.

Not till 1896 did the Holy See restore to the Malabarese, bishops of their own race and rite as vicars apostolic. In 1923 the archdiocese of Ernaculam was erected, with the three suffragan dioceses of Changancherry, Kottayam, and Trichur. There are about 500 secular priests of the rite, all Indians (mostly trained in the seminary at Puttenpally), and 150 native regulars, affiliated to the Third Order Regular of

Mount Carmel. The sacerdotal standard of Malabar is very high and the religious life flourishes as is shown by five congregations of sisters.

No Eastern church, not even that of the Maronites, has been so westernized in externals and in its formal religious practices. Western "devotions" and organizations of all kinds flourish; the clergy are clean-shaven and wear biretta and cassock; all the latinizing provisions of the Diamper council have been retained. Nevertheless it is a thoroughly native church. Nowhere in India is Catholicism so little of a "European importation," nowhere is the Faith held more firmly and as a matter of course than in Malabar.

The churches of the Malabar rite are similar in arrangement and appointments to those of the Latin rite, though many of them are notable for their Indian ornament, sometimes strongly influenced by European *baroque;* the vestments of the celebrant and ministers are likewise purely Latin and in their worst forms of commercial degradation.

The Eucharistic Liturgy (*Qurbana*: the offering), contained in a single "missal" on the Western plan, is simply the Chaldean Liturgy with the *anaphora* of the Holy Apostles (Addai and Mari) as modified in 1599 by the Portuguese. It preserves the main lines of the original, but the text has been altered, shortened, and in parts rearranged.[1] The liturgical language is Syriac, printed in Chaldean characters. There is a proper form of "low Mass", which is described here.

The priest begins at the foot of the altar-steps:

> ✠ In the name of the Father and of the Son and of the Holy Ghost. Holy, holy, holy is the Lord God of hosts. The heavens and the earth are full of his glory and of the existence of his essence and of the splendor of his glorious beauty, as saith the Lord: Heaven and earth are filled with me. Praise be to thee, praise be to thee, praise be to thy all-glorious Trinity, always and for ever. Amen. Your command.[2]

[1] The nature and extent of this have been much debated, not without heat. Certainly the amount of textual alteration has been much exaggerated (the Malabar Liturgy is nearer its Chaldean parent than the Maronite to its Antiochene parent). On the other hand Dom Connolly's learned defence of Diamper in the *Journal of Theological Studies*, April–July, 1914, is not completely convincing.

[2] Formerly a request for the bishop's permission to proceed.

Server: The commandment of Christ.
Priest: Glory to God in the highest.
Server: Amen. } (*ter*)
Priest: And on earth peace and good hope to men, always and for ever. Amen.

Priest and server then say the Our Father together with phrases from *Gloria in excelsis Deo,* followed by a variable prayer. They then say Psalms 14, 150, and 116 antiphonally and the priest goes up to the altar, saying: "How glorious and beautiful is thine holy place, O God, the ✠ sanctifier of all things". Incense is blessed and certain versicles and responses of praise and thanksgiving are said, leading to the *Trisagion:*

Priest: Holy God, holy Strong One, holy Deathless One, have mercy on us. Glory be . . . .
Server: Holy God, holy Strong One, holy Deathless One, have mercy on us from eternity for evermore. Amen and amen.
Priest: Holy God.
Server: Holy Strong One.
Priest: Holy Deathless One.
Server: Have mercy on us. Let us pray. Peace be with us.

The priest says a variable prayer at the epistle side, and the server answers: "Amen. Be silent".

Priest: My brethren, the epistle of . . . . Bless me, O Lord.
Server: May Christ bless thee.

The priest reads the epistle or lesson in a clear voice and then two prayers *secreto,* while the book is carried across by the server, who says: "Remain in silence and quietness". The priest blesses the people:

Peace be with you.
People: And with thee and thy spirit.
Priest: ✠ ✠ ✠ The holy gospel of our Lord Jesus Christ. The preaching of . . . .
Server: Glory be to Christ our Lord.
Priest: Bless me, O Lord.
Server: May Christ bless thee.

The priest reads the gospel of the day in a clear voice, followed immediately by the Creed; *Filioque* is said, all genuflect at *Incarnatus,* and it is in the plural (*We* believe", *etc*). Then follows a diaconal litany; in "private Masses" the deacon's petitions are said by the server and the people's responses by the priest, thus:

Server: Let us all stand rightly with joy and gladness [on ferias: with grief and repentance], and let us pray, saying, Our Lord, have mercy on us.
Priest: Our Lord, have mercy on us.
Server: Father of mercies and God of all consolation, we beseech thee.
Priest: Our Lord, have mercy on us.
Server: Our Saviour, worker of our salvation and provider of all things, we beseech thee.
Priest: Our Lord, have mercy on us.

And so on, for peace, the harvest, the Church, etc.

The matter of the sacrifice is now prepared, the priest incensing the vessels separately and pouring water into the wine with appropriate prayers. The litany is concluded:

Server: With prayer and supplication we ask for an angel of peace and mercy.
Priest: From thee, O Lord. *Et cetera.*

He puts a host (unleavened, and just as in the West) on the paten at the gospel side; then he goes to the middle and, with outstretched hands, prays for the graces of the sacrifice:

. . . Through thy mercy, O Lord, thou hast made the feebleness of our poor nature worthy of becoming recognized members of the great body of the Catholic Church that we might dispense spiritual helps to the souls of the faithful. Therefore perfect thy grace in us, O Lord, and pour out thy gifts by our hands. . . .

The formula for the dismissal of the catechumens is retained, with the reference to *audientes* as in the Chaldean Liturgy:

Server: Whosoever hath not received baptism, let him depart.
Priest: Who hath not received the token of life, let him depart.
Server: Who hath not received it, let him depart.
Priest: Go, hearers, and watch the doors.

He brings the host on the paten from the gospel side, held at the level of his forehead, saying:

> With expectation I have waited for the Lord (*bis*). With fear and love let us all offer to him the body of his Christ and his most precious Blood, crying to him with the angels, Holy, holy, holy Lord God.

The bread and wine are offered together, with the hands crossed:

> . . . May Christ, who was offered up for our salvation and commanded us to commemorate his passion, death, burial and resurrection, accept this sacrifice from our hands, through his everlasting grace and mercy. Amen. (He touches the foot of the chalice three times with the paten). Ordered (*ter*) and arranged are these glorious, holy, life-giving and divine mysteries on the sacred altar of Christ until he come again in majesty from Heaven. To him be glory and praise, worship and honour, always and for ever. Amen.

The gifts are covered with a veil, commemorations made of our Lady and St. Thomas (the traditional apostle of Malabar) and the priest washes his hands, kisses the altar at either end and in the middle, and prays silently for himself and the people, while the server calls on them to pray for all the living and the dead and the acceptance of the sacrifice. Then the priest blesses the people from the gospel side:

> ✠ Bless us, O Lord. Brethren, pray for me that this offering may be perfected through my hands.

and similarly from the epistle side, the server answering each time (the response is sung by the people when the Liturgy is sung):

> May God, the Lord of all, give thee strength to sing to his glory.

The priest prays, acknowledging the sins of all and asking for forgiveness and charity, ending aloud:

> And we offer thee glory and honour and praise and worship now, always, and for ever. Amen.

At these words he makes a large sign of the cross slowly on himself, in such a way that his hand can be seen by the people.[3] At a solemn Liturgy the kiss of peace follows (Deacon: "Brethren, give peace one to another in the love of Christ"). While the celebrant prays *secreto* for worthiness, the server in a long bidding asks the people's prayers for all the living and dead and calls on them to

> . . . stand rightly and attend to those things which are being done, to the tremendous mysteries that are being consecrated. The priest already prays that by his intercession peace may be increased among you. Cast down your eyes and lift your minds to Heaven. Pray and implore with carefulness and urgency at this time; let no one dare to speak; let him who prays, pray in his heart. Stand and pray in silence and fear. Peace be with us.
>
> Priest (after uncovering the gifts and blessing incense): The grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Ghost be with us all now, always, and for ever.
>
> Server: Amen.
>
> Priest: Let your minds be lifted up.
>
> Server: To thee, God of Abraham and Isaac and Israel, King of glory.
>
> Priest: The sacrifice is offered to God, the Lord of all.
>
> Server: It is fitting and righteous. Peace be with us.

The celebrant prays for purity of heart and a blessing, which the server imprecates, before proceeding to the short invariable preface, which is said in a low voice with an *ekphonesis* before the *Sanctus:*

> Holy, holy, holy is the Lord God of hosts. Heaven and earth are full of his glory. Hosanna in the highest. Hosanna to the Son of David. Blessed is he who came and is to come in the name of the Lord. Hosanna in the highest.

At a sung Liturgy this is sung by the choir or people, but otherwise it is said aloud by the server.

The great intercession and the *epiklesis* now precede the consecration. After prayers for forgiveness of sin and of

[3] This is done whenever the words "now, always, and for ever" occur during the canon, except in cathedral churches and *coram pontifice*, when a different ending is said.

praise to God for his goodness, the server says, " Pray in your minds. Peace be with us ", and the celebrant intercedes for

> . . . the supreme Roman Pontiff, the Lord Pius the Pope, the head and governor of the world, and for our holy father Mar N., the bishop who now presides over our people, for all the Holy Catholic Church, for the clergy, for kings and princes, because of the honour of all the prophets, apostles, martyrs, and confessors and of all the just and holy fathers who were pleasing in thy sight. . . .

He remembers the sick and those in affliction, the dead, and himself, commemorates Our Lady, the Incarnation, and the saints, and invokes the Holy Ghost:

> May thine Holy Spirit come, O Lord.
> Server: Keep silence and pray in fear. Peace be with us.
> Priest: And rest upon this offering of thy servant, and may he bless it and make it holy, that it may be to us, O Lord, for the remission of debts and forgiveness of sins and for a great hope in the resurrection from the dead to a new life in the Kingdom of Heaven. . . .

He says a prayer for peace and verses from Psalm 50 and others, and at a solemn Liturgy is censed by the deacon; he then censes the ministers, the people, the altar, and the gifts, saying short prayers appropriate to each, and proceeds to the consecration.

> Glory be to thine holy name, O Lord Jesus Christ, and worship to thy majesty, always and for ever. Amen. Who the day before he suffered. . . .

and so, with words and actions exactly as in the Roman Mass, he consecrates the bread, genuflects, and elevates it, saying:

> Truly the living and life-giving Bread which came down from Heaven and gives life to the whole world. Those who eat of it shall not die but shall be saved and sanctified and live for ever.

He then consecrates the wine, also exactly as in the Roman Mass, and then says, with outstretched hands:

> Glory to thee, O Lord, (*ter*) for thy gift beyond price to us until the end of time.

The Host is at once broken in two and one piece dipped into the chalice, and the other signed therewith. Then the two halves are held, broken edge to edge, above the chalice: [4]

> Set apart and sanctified, perfected and consummated, joined together and united are these glorious, life-giving and divine Mysteries in the worshipful and supereminent name of the most glorious Trinity, Father, Son, and Holy Ghost, that they may be to us, O Lord, for the remission of debts . . . *et cetera.*

The canon is concluded by II Corinthians, 13: 13 said in a loud voice, the server answering *Amen.*

Then, while the celebrant says the deprecatory "Hymns of St. James" in a low voice, the server in a long bidding calls on the people "to approach the mysteries of the precious Body and Blood of our Saviour with purity of heart and true faith", ending with a litany of five petitions for worthy reception of the Mysteries, the response being: "O Lord, forgive the sins and offences of thy servants". Then the priest says:

> Lamb of the living God, who taketh away the sins of the world (*ter*).
> Server: 1). Accept us, O Lord.
> 2). Hear us, O Lord.
> 3). Have mercy on us.

The priest makes a "little elevation" and the server and people say the Our Father, the priest adding the embolism. He half turns to the people and says:

> Peace be with you.
> Server: And with thee and thy spirit.
> Priest: The holy thing becometh the holy in the consummation, O Lord.
> Server: One holy Father and one holy Son and one holy Spirit. Glory be to the Father and to the Son and to the Holy Ghost for ever. Amen.
> Priest: Glory be to thee, God the Father; glory be to thee, eternal Son; glory be to thee, holy Spirit by whom all is sanctified, world without end. (He touches the hand of the server on the altar.) The grace of the Holy Spirit.

[4] As in the Chaldean Liturgy. A peculiarity found elsewhere only in the Celtic Mass.

Server: Be with thee and with us and with those that receive him, in the Kingdom of Heaven for ever.
Priest (striking his breast): O Lord, I am not worthy, *etc.* (*ter*).
Server: May this sacrifice be accepted on high with the sacrifices of Abel, of Noe, and of Abraham, in the heavenly home.

The priest receives the Holy Things, very much as in the Latin rite, and the people communicate in exactly that way, the server adding the name of Thomas to Peter and Paul in the *Confiteor;* but the words of administration are:

May the body of our Lord Jesus Christ be to the faithful layman (or "woman", or "the chaste priest", or "the deacon of God") for the forgiveness of sins and everlasting life.

The priest then blesses the communicants and, while the server says a long variable hymn of thanksgiving, he cleanses the vessels and his fingers; he then says a prayer aloud at the epistle side, followed by the Our Father and a special prayer over the deacon or server. Finally at the altar-rails he says, facing the people, a variable hymn; the following is in common use:

To him who pardoned our transgressions with his Body
And washed away our sins in his Blood, (Amen).
Be a hymn sung in his church;
And upon you, his blessed people and the sheep of his flock, (Amen).
May he pour out his graces,
And may he multiply in you his mercy and goodness. (Amen).
And may the right hand of his providence protect you ✠ now, always, and for ever.
People: Amen.

Before leaving the sanctuary the priest kisses the altar and says a prayer in reference to it, similar to those in the Syrian and Maronite rites.

The Malabar Divine Office was rearranged and shortened in 1875 and the new edition made compulsory on the clergy in the following year. It consists almost entirely of psalms (the psalter is spread over a fortnight) with a few hymns and prayers. The sacraments are now administered, with very slight differences, according to the Goan edition of the *Rituale*

Romanum, translated into Syriac. Confirmation is separated from Baptism and conferred only by a bishop. The calendar and periods of penitence are nearly those of the Roman Church, and Pope Leo XIII's prayers (now for Russia) are said after low Mass—a custom shared only by the Maronites among Eastern rites.

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CLERICAL CONVERSATION.

ONE hears lamentations from time to time to the effect that we have lost the art of conversation. It is said that there is over-much talk which is disjointed, gossipy and of little consequence except as it helps a number who are together to dispose of their time aimlessly. We are told that we rarely rise above the level of anecdote, humorous story and shallow discussion of events of whatsoever kind. Hence it is said that our social contacts result in no advance of our culture, in no addition to our stock of information, in no improvement in our insight into human life. All sense of proportion is allegedly lost. Men and women of importance discuss trifles with as much enthusiasm and attention as affairs of state.

The recent development of the radio has brought into our conversation a number of fictitious characters that have become so real as to win a degree of attention in conversation that is nothing short of amazing. Those who lament the attention paid to these radio characters probably overlook a homely philosophy and a commentary on human life found in them which inject elements of real value into our conversation. Some broadcasters whose work under the appearance of humor has real value as commentary on human life, tell us that they receive letters by the hundreds, in which the writers unburden their hearts, find relief from confusion and even sorrow and write to express gratitude. Now this is a service that had not been rendered in fact in the ordinary course of life, but it has been rendered under the guise of humor. A wise old man in the West, owner and publisher of a powerful daily newspaper, stood out for many years against the comic supplement to the Sunday edition. He wrote as an editorial for each Sunday a commentary on a Biblical text. The seri-

ousness which thus resulted indicated the outlook and ideals of the scholarly man. He could not tolerate the comic supplement. His grandchildren asked him every Sunday morning when he went to get his mail, to be sure to bring home with him "the Chicago funnies". He always did so and noted with surprise and regret the eagerness with which the children studied and discussed them. It dawned on him finally that these supplements touched something substantial in the nature of the children. After some reflexion he surrendered, adopted them and wrote a touching editorial to explain his conversion. Perhaps much that seems trifling on the radio has a popular meaning which makes our conversation more significant than on the surface appears.

The bill of complaint states still further that our speech has no literary flavor, that we crush our words or half smother them and that our sentences reveal an indifference to esthetic values in language which is relatively as marked in a college graduate as it is in an eighth grade pupil. Abbé Dimnet is a good-natured critic of us, yet he asks: "Are not our letters full of small talk and cheap details different from the cook's only by virtue of a little more grammar and spelling?" We are described as having strident voices whose high pitch and nervousness offend a cultivated ear and rob our speech of every soothing quality. Even our bodily accompaniment of speech, posture, gesture and expression are described as revealing our nerves rather than our social training and intelligence. All in all, it is a sorry picture that confronts us.

Now conversation is really a major interest in human life. One can scarcely over-rate its significance in a social, moral, cultural and spiritual sense. It is the power of communication that has created civilization. Each of us is like a solitary island in the ocean of life. Our voices sound across the waters and they conquer the infinite distances that separate mind from mind. This is the miracle of speech. Words are the arching highways over which thought, impression, hope, appeal, aspiration, comment, judgment travel from mind to mind, bringing with them every variety of human experience, from overwhelming tragedy to the simple chatter of children. Certainly we have tremendous power in the spoken word. Can it be less than a major interest in human life?

A man's outlook on the universe, his estimates of his fellows, his qualities and his motives, and the depths no less than the shallows of his inner life, stand fully revealed to a discriminating eye in the conversations of a single week. Conversation is so thoroughly part of us, so completely sunk into our self-consciousness that we are scarcely aware of it. How many are there in any walk of life who ever reflect upon its significance and undertake any particular control of it as a factor in life. Of course, propriety, self-respect, moral and civil laws place far-reaching limitations upon talk. Allowing for this, it is safe to say that there are few who ever study the complete rôle of conversation in their lives and aim to direct it by a discreet ideal.

I know of no school where the art of conversation is taught in a serious way from this standpoint. A more complicated problem could scarcely present itself as the basis of an academic course of instruction. Voice, manner, gesture, expression, courtesy, quick insight into situations, reticence, customs, proprieties and subtle social understanding are elements in conversation, and the lack of any one or two of them can easily ruin it. Conversation is indeed a deeply revealing aspect of life, yet it is rarely so interpreted or understood. It seems to have no practical value, to require no training in order to have cultural value. The development of cultural appreciations and free intellectual curiosity, in which the soul of conversation is lodged, does not appear to save us from the critics who lament our inability to make good conversation, as they define it.

All of this is true, of course, concerning the conversation of a priest as well as of any one else. As a spiritual leader he has need of everything that can refine his ways, augment his influence, put him at ease anywhere and enable him to make others happy in his contact with them. Both maturity and training no less than native ability and position equip him in a way to develop rare power by the spoken word. Setting aside the particular spiritual mission of a priest and confining attention to his social relations, there is little reason for assuming that conversation in clerical circles is unlike that found in other educated groups where standards of culture and refinement are respected.

I believe that much of the fault-finding in respect of conversation is both mistaken and misleading. On the one hand, an impossible ideal is set up and we are judged by our failure to achieve it. On the other hand there are plausible explanations that go very far in accounting for conversation as we have it.

An extremely interesting essay of Emil Ludwig published in 1929 contains many shrewd observations on the whole problem of conversation. He brought an extraordinary range of social contacts and unlimited travel into service as he wrote. He compared conversation to an "improvised concert of real masters at which someone strikes a theme on the piano; the first violin follows, the cello joins in, then the bass viol, then the second violin and the flute—everyone willingly follows the others but each one has his own part which the experienced ear quickly distinguishes from the other. They vary the theme, develop it and carry it back in a transformed state to its originator. This ideal case requires indeed real masters and it will seldom occur."

A more unhappy illustration could hardly be found. Imagine a conversation directed by a conductor with a baton in his hand, each speaker obeying a nod or a gesture and surrendering completely to the ensemble of which he is part. Conversation of the kind that Ludwig describes here belongs on the "crowded shelf of impossible things". To use that ideal as the basis of judgment and to measure real conversation by it is entirely misleading. Ludwig thinks that eight is the maximum number among which good conversation may be expected. One asks how we shall select the eight. They may not be too familiar with one another or constantly associated with one another, since freshness and originality are essential. Perhaps the intimacy of family life hinders the idealized conversation that we are discussing. A family may be rich indeed in tradition, refining example, sure Christian wisdom and all the elements of happiness, without producing much distinguished conversation. It is none the poorer for that. And all of the social graces must govern the eight, if there is to be any conversation at all. Superiority must hide itself. Inferiority must be willing to assert itself. A spirit of coöperation must prevail. Comment must seem to be spon-

taneous. Courtesy must compel attention to a speaker. Differences of view must be expressed gently. The discussion must be consecutive and not disjointed. Everyone must speak with the consciousness of being respected and safe against every touch of sarcasm or of the cynic. The expert is on guard lest he convert the conversation into a lecture. The egotist feels strangely out of place and paradoxically, according to all standards of culture, the bore must not be permitted to discover that he is a bore and his touch to conversation, deadly.

Conversation in its best form is always consecutive. Flashes of humor, touches of originality, striking interpretations that illuminate a whole field of human experience give it superlative charm. But to expect all of this apart from most exceptional types of persons and equally rare situations is to ask something of which human nature is incapable. And hence it is that it is both mistaken and misleading to complain of our ordinary conversation while keeping this impossible type in mind.

The increasing complexity of social life has made us provincial mentally. And our education has aggravated that condition very much. We are highly specialized in life. Our interests and our intensities are particular and we tend to lose the larger outlook that is the professed heart of culture. In order to insure satisfactory conversation we must have large sympathies, an impersonal outlook, equal joy in speaking and in listening. A hundred secrets of self-discipline must be exercised to force attention where we do not feel interest and to find as much joy in the comfort of others as in our own. I recall a friend now dead who had the unfortunate habit of not listening when others talked to him and of making remarks entirely foreign to the subject at the moment under discussion. Ludwig mentions the soloist, the naive man, the negative man, the superlativist, the self-revealing confessor, the dogmatic man as deadly enemies of conversation. Fundamentally one distinction describes the situation. Selfish men without imagination destroy conversation. Thoughtful men with social imagination make it a happy and living experience. Ludwig remarks very happily: "Only the man who is resolved to treat himself with irony and others with tolerance can carry on good conversation."

In attempting to form an estimate of conversation as we know it, much depends on the purpose that we ascribe to it. Whenever a number of persons are together and at leisure, talk is inevitable. There is an elementary human joy in the act of conversation. How far is it used as a source of information? An intelligent man who loves to learn, learns everywhere. He is somewhat like Jacob Riis, of whom it was said —everything taught him. We are surrounded by bewildering sources of information. A first-rate morning newspaper will convey information in fifty to one hundred fields of knowledge. Journals of opinion and daily articles of experts, special writers, magazines, books, lectures, pictures and pamphlets place at our disposal an incredible array of items of knowledge and interpretation. A life that is not learning through conversation need not by any means be intellectually pauperized. There are many who feel as Dr. Jacks once felt, that nothing is knowledge that is not obtained from books. An inquiring mind will learn from everything. Every human interest now becomes vocal through the radio and it responds to the touch of a button, at all hours of the day and night. A lovely tribute was paid to Henry Adams when it was said that he never wished to seem to know more than the person with whom he happened to be and he always took the attitude of being instructed.

Since we are not apt to suffer when conversation is not a source of information for us, we might look upon it rather as an occasion for expressing impressions of life and of experience. After all, the reaction of a human mind to the touch of life is wonderful in itself and it ought to be extremely interesting to an observer. The passing on of information may be a colorless thing. Impressions are intensely personal. Our philosophy of life is revealed accurately in our impressions. William James described that philosophy as "Our more or less dumb sense of what life honestly and deeply means. It is only partly got from books; it is our individual way of just seeing and feeling the total push and pressure of the cosmos."

A volume from the University of Chicago entitled *The Nature of the World and Man,* tells us the same thing. Everyone builds up "some sort of mental picture of the cosmos and of the place of man in it. Everyone has some

such picture which serves him as a basic philosophy of life, in terms of which he interprets events and in harmony with which he orders his own actions. It is in fact his character."

Now there is nothing in the world more interesting than a man's philosophy. Conversation that rests on it and reveals it will never lack interest for intelligent men. When we have attained to some degree of individuality, and as persons we feel and think and judge all of the variations of life as they touch us and affect our destiny, we become conscious of our own philosophy. It is the most significant thing about us. It should have more interest for others than anything else. And we in turn should find glimpses into the personal philosophy of others fascinating. This is one mission of conversation.

Some observers seem to feel that we should use our conversation either to do good to someone or to expect others to do good to us. In other words, we expect to be improved. From this point of view conversation loses spontaneity. Many of us are conscious of a subtle instinct, unregenerate if you will, that leads us to prefer not to have good done to us all the time. It is not altogether satisfactory in theory or in practice to feel obliged to improve constantly.

Of course, many kinds of perverted attitude may hide themselves in conversation. All of the virtues of Christian life may come to expression in it. Most of the evils and sins of life may be found in it.

Idealized conversation then is something like this. A small group of persons are at leisure. They have cultivated minds, well modulated voices, delicate sensibility, quick imagination, a spirit of self-effacement, a willingness to learn, to teach, to speak or be silent and a sense of situation that is the messenger of wisdom and tact. Such a group thus qualified drifts naturally and not by intention into the discussion of a subject with human interest. Attention is converged upon it. Impressions are expressed, discussed, discounted. Differences of opinion are expressed with gentle words. Borrowing Ludwig's words again, it is a game in which all take part and no one can win. There is a note of kindness and courtesy throughout. Thought and language are held to a high cultural level. Worthy share in such a conversation is indeed a

privilege. One may scarcely hope for it as an everyday experience. It is full of stars and flowers, says Dimnet, "the stars being rare thoughts and the flowers, their fascinating expression".

> Brother in hope
> If you should pierce the far empyrean through
> And find that perfect star,
> Whose beams we have not seen yet know they are,
> Say that I have loved it too but could not climb so far.

Is there not another way of judging our conversation? Of course, we take it for granted that vulgarity, coarseness and all of the meaner emotions are ruled out. This is a matter of elementary Christian culture. Our voices are strident, for this is our national affliction. We crush our words because hurry is a national fault and our hearers expect us to do so. Two voices that left haunting memories with me on account of quality, modulation, enunciation and spirit were possessed by a bishop long dead and an unskilled negro workman. It was one of the keenest delights of my early life to hear either talk and I dwelt with joy for days on the memory of their charm in speech.

We live among noises that range from the neighbor's offensive radio to the racket of the street car, the elevated train and automobile traffic. We live hurried lives and many are under constant strain. There is much to do. There is much to worry about. What wonder then if many seek escape from all of this by care-free and relaxed conversation about anything that comes to mind. Topics may lack consequence. Our talk may be disjointed. We may make quick transitions from comedy to tragedy. Perhaps we do not bring any feeling into our conversation at all. There may be lack of purpose and vision and self-consciousness as we spend an hour together. Yet we have practised ordinary courtesies. We have not tried to teach or dominate or shine. We have not particularly wished to learn. We have practised some of the worthwhile virtues of the Christian life. We have not found our talk a vehicle of scorn or meanness. We have just relaxed and spent a pleasant though shallow hour. We have been enabled to forget our worries. We have enjoyed a smoke and we have gone back to our work none the worse but perhaps

better for the experience. During conversations of this kind everyone has met opportunities for the secret practice of the minor virtues of Christian living. There are opportunities for self-control, for charity, for wise reticence and for thoughtfulness. We can work on our temperaments with excellent effect in the course of conversation. We can check our arrogance, conquer our timidity, do justice against our wish and perhaps leave a pleasant thought or a refining suggestion to bear fruit in a willing mind. It is perhaps true that we are less given to reflexion than we should be. But if we must live largely through outside contacts we must deal with conversation as it is.

There is something interesting in the lack of resonance in the American mind. Apart from particular groups that may be otherwise accounted for, there seems to be relatively little conversation occasioned by the reading of books, magazines, the witnessing of dramas or the hearing of lectures. One would think that any one of these activities would be but the beginning of an intellectual experience to be followed by pleasant discussion in conversation as chance permits. But to a very great extent it seems to be the end of an intellectual experience and not the beginning.

This is at it is because other things are as they are. Our conversation in general reveals us, our environment, our education, temperament, aspirations and philosophy. We could and would change our conversation, if we could and would change our national life and rearrange its circumstances. We could purify the ballot, reform our institutions, correct our educational blunders, if we all wished to do so. But the obstructive power of individuals, groups, classes, parties, and communities checks the good will and paralyzes the idealism that longs for better things. In view of this it seems more important to understand and evaluate conversation as we have it rather than lament the type that we seem scarcely to have at all. This brings me to the point that has prompted the writing of these pages.

During the time when Abbé Hogan was at the Catholic University about 1892 his spiritual conferences were profoundly interesting and helpful. He was asked on one occasion to discuss the problem of conversation from a spiritual

and cultural standpoint. The substance of his view in as far as a somewhat faulty memory may be trusted was something like this.

Many young priests with rather delicate spiritual sensibilities try to cultivate a habit of reticence in order to avoid the ordinary faults of conversation. He mentioned one such instance where the young priest determined never to speak unless someone addressed him. Such a course the good Abbé condemned as morbid and mistaken. Others pay no attention to their conversation by effort to govern it by some kind of general ideal and spirit. He believed that we should from time to time reflect on the general quality of our conversation and tendencies in it. Constant attention should be directed toward the prevention of all offences against charity, justice and propriety. We should not be too eager to lecture others or display superiority. Pessimism, sarcasm and discouragement should have no place. Once these safeguards are well established, the Abbé's advice was that we take part wholeheartedly in conversation and find in it opportunity to practise constantly the little virtues that play big rôles in social intercourse.

Abbé Hogan's ideal went far beyond this. It is, of course, a moral achievement of no mean value to accomplish so much in conversation. But any cultural appreciation of it and its power to minister to our refinement and joy should lead one to study its rôle in personal and social life and to wish to master its secrets in the course of cultural training.

The priest above all others should be able to do much to improve the quality of conversation about him. Indifference to its quality in himself and others simply removes one source of refinement, growth and joy from personal and social life, and leaves us the poorer on that account.

WILLIAM J. KERBY.

THE LEAGUE OF NATIONS AND THE SOCIETY OF NATIONS.

THE IDEAS behind the League of Nations call for sympathy. Many, seeing only its disappointments, view it as an effort after the impossible: the clearer minds recognize in its least successes the possibility of an organization capable of all that the League's most enthusiastic apologist would promise. One must not forget that the League is not a Minerva issuing panoplied from the brain of Jove. It is tentative, experimental; and those practised in experimental science know how the first success, however small, is welcomed as the harbinger of triumphs to come. It is but the first step —an infant's tottering step—in an international politic into which the world, aghast at the horrors of the great war, seeing in them the menace of still worse, turned, unconscious of the past, as into a path altogether new.

For the thought of a union against war is not unfolded to-day for the first time. Leaving aside for the moment the Truce of God, one sees following the long wars of the French Revolution a revulsion, such as we now experience, to give birth to the Holy Alliance. Ostensibly conceived by Alexander I of Russia, it proposed the settlement of all international questions by the Golden Rule of the Gospel. The Revolutionary world, however, scoffed at it as the suggestion of Mme. Krudener, whose influence over the Czar was well known. "Mysticism. Sublime nonsense," Castlereagh called it. Thus it failed to win general approbation; yet its spirit ruled Russia, Austria and Prussia during the upheavals of 1830 and 1848. In our own day it inspired the circular of Nicholas II which brought about the first peace-conference of The Hague; becoming by this the ancestor of the League of Nations.

One needs not recall the *Drei Kaiser Bund,* an attempt to preserve peace by physical force rather than by moral power. The mutual jealousies of the emperors soon put an end to it. The League of Nations looks to moral influences for the preservation of peace; its difficulties may be traced to those vowed to violence. Militarists and munitions-makers would end it: no statesman sneers at it, as did the British Cabinet at the Holy Alliance.

Since we called the League the first step in a politic relatively new, one justly asks us the logical term of that politic. We answer: the Society of Nations. Lest some should acknowledge here but a difference of terms, let us come to definitions. History mentions in general the league, the alliance, the confederation. A league is a formal political agreement binding its members to work together for the attainment of a definite end. It need not prescribe any definite line of action, but may leave each party to follow the course circumstances shall indicate. Thus the League of Cambrai was an agreement between Pope Julius II, Louis XII of France and the Emperor Maximilian to put a stop to Venetian arrogance. It was followed by the Holy League on behalf of the territories of the Church. The League *par excellence* was formed to maintain against Henry of Navarre and his adherents the constitutional principle that the king of France, the eldest son of the Church, must be a Catholic, so that heresy extinguishes any title by heredity however clear. The Solemn League and Covenant had for its object the defence of Scottish presbyterianism against prelacy.

An alliance is a closer agreement not only binding the contracting parties to follow a common end, but also specifying very explicitly the end itself and what each is to do to attain that end; providing moreover for contingencies occurring in the execution. It is usually offensive and defensive, providing for a common attack and for a common defence. Such was the alliance between Russia, Prussia and England against Napoleon and that of France and Piedmont against Austria in 1859. In a confederation two elements stand out. It is assumed to be permanent and it so excludes individual action, that the confederated powers subject themselves to one supreme authority, at least as regards dealings with other nations. Such was the Confederation of the Rhine under Napoleon, such, the Swiss Confederation, the North German Confederation that led to the Empire, and the beginning of our national union before the adoption of the Constitution. Finally a political society is a strict union in which all members are under the authority of the superior who directs all to the common good. There is in it no independent social action. All are moved by precepts or by law emanating from supreme authority.

The League of Nations chose its name well. It has a covenant to which the member-nations subscribed. It is an agreement to pursue national interests in a spirit of mutual coöperation. Nothing is determined very specifically. The nations retain their initiative. They have their private treaties concerning international questions. They form their own alliances. They exchange embassies as they did before the League existed. This will interfere only when the agreement is in danger. Peaceful coöperation instead of warlike rivalry is what it aims at. It is an affair of principles rather than of precept. But here the League is unique. In others, such as have been mentioned, community of principles is presupposed, the object of a league is to enforce them. No one joined the League against Henry of Navarre who did not hold firmly that the Most Christian King must of necessity be a faithful son of the Church. Behind it lay the obvious means to enforce the principle. All who join the League of Nations hold that the extinction of international enmities is desirable, few make it a matter of instant duty, while as regards the practical means to gain the end, obscurity is universal. Some would have the League an association of the strongest pledged to compel peace by force of arms. This was Buck Fanshaw's method. "Was he peaceful? Why, he was the peacefullest man in the mines. He just loved peace." And so, should a riot threaten, he would buckle on a pair of revolvers ready to shoot anyone who would not be peaceable. The appearance of another with equally peculiar ideas on the subject of peace sufficed to start the universal war. Hence, behind the League, not obvious means to be put into execution, but obscure principles lie to be brought to light, a social and political ethic to be accepted by its members.

The Society of Nations, since it is to be a society, will necessarily conform to the definition of a society. It shall have to unite each nation's social intellect and will in subjection to its own supreme intellect and will, thus to move each and all to the common good. But in every supreme society the common good is the facilitating for each member of the attainment of the end for which he is created. For this had God given man a social nature compelling him to social life. Hence the perfecting of each member-state's efficiency in this

matter will be the work of the Society of Nations. As then, the necessary end of the individual state is social welfare, not political primacy; so the supreme function of the Society of Nations will be the indirect, mediate care of the individual in his social life, not the procuring of a political balance in the neutralizing of national rivalries, the old idea of balance of power. Social betterment of the individual social man is the supreme end of all social organization whether in the family or in the state or in the supreme society of states, not the political betterment of the state as such. This is but an application of the fundamental ethical doctrine that men, living in the world with a destiny reaching out to eternity, are here chief of God's creatures. All others, confined to time, must serve them in the attainment of that destiny.

We said that the essential end of every supreme society is social welfare, not political primacy. Such primacy may—we should say, must—come in the nature of things to this one or that, as a consequence of social good, rightly planned and honestly procured. In this case, as an orderly effect of social nature, it becomes a common good for all. On the other hand, by making political primacy the supreme good of the nation, by seeking, as their first duty, to make the nation great, to lift it up above its fellows to gain possession of new territory, to monopolize the commerce of the world, the rulers of the state fall into an error charged with misery for the people and destructive of all peace. By having to busy itself with questions, almost insoluble, springing from political ambitions, the League of Nations shows itself far from that perfect organization that would make it the Society of Nations. By giving itself to international social studies looking to the control of those ambitions, the League of Nations demonstrates that its intrinsic principle is that of the Society of Nations. Wherefore we rightly hold that it is to be borne with in its weakness, reverenced in its ideals, aided in its efforts, vindicated against its adversaries, maintained in its principles as the first step in the long and toilsome way, of which the Society of Nations is the term.

Here we find ourselves face to face with a grave difficulty. To admit the League of Nations as a league, a formal agreement of nations to work together for an amelioration of our

unhappy condition of international hostility, is one thing: to make it a first step to the phantasm of a Society of Nations, is another. This is to make the Society of Nations, in terms we have already used, the crown of man's social nature. The words are hardly uttered before the difficulty is formulated; the Society of Nations is irreconcilable with man's social nature.

Of this nature the demonstration is familiar. Man needs absolutely his fellow man from the cradle to the grave. At every moment one seeks instinctively that service: each instinctively renders it when sought. Lost in the wilderness man falls into despair. Death stares him in the face. He perceives signs of human life. Despair becomes hope. He traces them up. The sight of fellow-men is the assurance of renewed life. Whoever they are, they will not refuse a starving man food. He enters their camp. One, whose natural gifts have made him leader, receives him. He observes the various offices of common service are somehow distributed and that each one naturally takes his share. This rudimentary social organization he falls in with spontaneously, obeying the leader, bearing his own part of the burdens. All this demonstrates a nature essentially social.

But man needs more than food and clothing. He comes into the world requiring not only daily sustenance, but also instruction and education. These he finds in the family, the actual society into which one is born. Led by nature he accepts spontaneously the social duty of submission to superiors. For him his parents are lawgivers not to be questioned; avengers of violated law to be submitted to. To them he goes in need and his need is supplied. To them he goes for instruction: their word is received in fullest faith. To them he looks for education: their judgment, "this is right, that is wrong," is for him the law. Urged by a cognate necessity the parent, unless a monster, responds to this confidence. "What father, if his son ask for bread, will give him a stone; if he ask for fish, will give him a serpent."

The family gives what is needed to make the child a man. The state gives the man full scope for the exercise of all his faculties. Family and country are, in the natural order, all-sufficient for the exigencies of social nature. On this great

fact are based the love of family, the virtue of piety; and the love of country, the virtue of patriotism. They give me everything: beyond them I need nothing.

Of this the natural result is an incipient repugnance to other societies, abundantly confirmed by experience. It may be seen between families, bound, as they should be, by the tie of blood. A new family moves into one's neighborhood. The earliest relations are coldly civil. For them to make the first advances, is regarded as an impertinence. There is a feeling, calling for an effort to overcome it, that the newcomers are, as it were interlopers, on probation, to prove themselves worthy of admission into one's intimate circle. But what is seen imperfectly and on occasion among families, is universal among political societies. Nation is naturally suspicious of nation. Each sees in the other a probable aggressor. Within the self-containing limits of their own state men expatiate freely. Outside its boundaries is the alien. One must not omit to notice that beyond its mere etymology the word contains everywhere suggestions of necessary antagonisms, natural antagonisms, invincible antagonisms, forbidding the thought of a society of nations until human nature becomes other than it is.

A society of nations for perpetual peace! The idea seems self-destructive. Wars arise from the ambition of rulers or patriotic antagonisms, natural as we have demonstrated. Societies can result only from that natural drawing together, the specific activity of our social nature. Before this can operate to form a society of nations peace must have already been secured by the extinction of those antagonisms and their consequence, war.

With a world ignoring not only the revelation of Christianity, but also its political value, the argument seems invincible. This history confirms. Before Christianity war was the inevitable occupation of kings. We read as if it were as banal as the summoning of Congress: "At the return of the year, at the time when kings go forth to war, David sent Joab and his servants with him and all Israel; and they spoiled the children of Ammon and besieged Rabba".[1] To mitigate war was an idea essentially Christian. In Christendom, a reality not a mere name, its head, the Sovereign Pontiff, organized the

[1] 2 Kings 11:1.

Truce of God. That he did so in view of benefits neither material nor merely moral, but spiritual, is nothing to the point. In Christendom right values were understood and entered into practical life; and of these, things spiritual held the highest. Yet those other benefits necessarily accrued and were reckoned with according to their worth. Despite kings and knights and men-at-arms, war was counted among the evils of mankind. It might be necessary and just, and therefore it opened out an honorable career in which many Christian virtues could be practised: but in itself it was put among the evils afflicting mankind "A fulgure et tempestate, a flagello terraemotus, a peste, fame et bello, libera nos, Domine!"

To begin a society of nations or, what is the same thing, to organize a league of nations, a work eminently Christian, the extinction of international antagonisms is by no means necessary. This would belong to the perfection of the work. It would suffice to recognize that such antagonisms, vulgarly regarded as praiseworthy and patriotic, are really reprehensible. But this recognition must rest on principle. A fundamental weakness of the present movement is that it is rather emotional and utilitarian. If wars were what they once were, comparatively small armies, fifteen-pound shot, short-range weapons, slow and cumbrous transport, one could let things go on as before. What horrifies, is the immense armies, fighting by air as well as sea and land. The multiplied means of slaughter, the huge weapons, the long ranges, above all the universal social dislocation.

What is this principle, which, discrediting national antipathies, is the foundation upon which the Society of Nations is to be built? It must be a principle strictly ethical, deducible by reason from natural relations. Here must be noted a characteristic of Christian Ethics. Secondary natural principles are of two kinds; those more closely following in obvious natural relations the fundamental ethical principle: observe order; do good, avoid evil; and those of which the connexion is less clear. Among the former are the principles embodying what we considered a moment ago, the duty of loving family and country culminating in the virtues of piety and patriotism. These, as we have seen, left to human nature as it exists and has existed, degenerate into antipathies that men even mistake

for virtues. Love your friend, but hate your enemy. The second class embraces principles to which man, his intellect obscured by various passions, does not attain to any practical purpose. Proposed, however, by divine revelation, they are found by careful analysis to be no less principles of reason, than divine precepts. Among these is the principle of universal charity, of which the rational demonstration, once presented, is clear enough. All are creatures of one God and Father of men. All, created with the same end and destined to the same eternal reward. All need the aid of their fellowmen to attain to the end and to the reward. Hence the Creator's will is evident. Each must wish for all men the same earthly and heavenly good he desires for himself, and as he turns to others for aid in attaining it, so he must be ready to help others in their need, that is, he must love them *as* himself, though not in the same degree. The old principle of absolute need of others close to us in order to live a human life, stops with the family and the nation. There are certain advantages coming from international relations, advantages of commerce, of culture, of luxury, but no one would make them necessary, as are the mutual services of those of the same family and of those associated in the occupation of the same soil. They are precarious, accidental, and can never found social obligations such as the Society of Nations would demand. These spring from the new principle of universal charity opening a broader social field, and nobler social duties, in which man may expatiate and expand. Wherefore do we rightly say that the Society of Nations would be the crown of social man concerned with the universal.

> Largior hic campos aether et lumine vestit
> Purpureo, solemque suum, sua sidera norunt.

This brings us back to one of our former assertions. The idea and motive of the Society of Nations is not political balance, but social service. Its deliberations and decisions would touch, not so much questions of frontiers to quiet political ambitions, or fleets and armies, as the graver questions on which universal human welfare depends, as the reoccupation of the soil with due profit to the cultivator; the restoration of the little trades, with the independent citizen, the self-

supporing family on its own land, in its own shop, in its home; the diminution of that vast multitude beyond all reason dependent on vicissitudes of trade absolutely beyond their control, who to live must seek and hold jobs dependent on another's will; the reduction within just limits of an extravagant commercialism with its unnatural creation of trade, which no fostering care of capitalist or government can save from collapse.

We say "deliberations and decisions;" deliberations looking to action, decisions embracing execution. As the League exists today, a nation is free to enter it or not. Is it free to leave it? Supposing freedom as regards entrance, there cannot be equal freedom of leaving. Facts can not be undone, and in entering the League a nation contracts relations not to be ignored. Nevertheless, the general opinion, confirmed by the League's constitution, is that, having gone through certain formalities, a nation may withdraw. This idea of non-obligation which cripples action, deference to which the very name, *League,* implies, has two roots. First, the incomplete idea of the expansiveness of social human nature, as satisfied and brought to rest in the social organization of the state. Second, the almost universal placing of social origins in the Social Contract. This supposes man individual or social at choice, an absurd supposition. God has created him necessarily social. He does not determine the social mode, leaving this to circumstances, concrete facts that are bound up, generally proximately, always at least remotely with the free actions of men. But man must live in society. Once the mode has been determined and social authority settled in its subject, there is, ordinarily speaking, no withdrawal. Now the Society of Nations, should it ever exist, will follow that law. It will exist because the recognition of the natural law of universal charity will awaken in social nature an expansiveness to a universal society hitherto undreamed of, as imperious as the old. From the nature of things such a society would be a polyarchic, each nation entering with equal right, with social organization unimpaired under its lawful head. It might remain so. The assembly of its rulers would be so small that it might function as did the Athenian Republic. It might adopt another constitution dictated by the exigencies of

existing circumstances. But whatever the subject of social authority, that authority would be real, binding, with its appropriate sanction; nor could any component nation complain of an invasion of its autonomy because its superior in caring for the common good of his people should find himself bound by the social intelligence and will of a supreme society in the deliberations and decrees of which he shared.

From all this it is evident that the Society of Nations can exist only if there be a constant agreement on first principles certain and immutable. What is true of the Society is true also with due proportion of the League, its preparation and beginning. We say, with due proportion. We look into the future and see the Society firmly established. We return to the present to see the League tentative, feeling its way in obscurity. It has yet to find its principles. What for the moment is imperative, is to recognize the primary necessity of principles, firm, lasting, above all possible questioning. We must go further. The principles of the Society of Nations must be Christian principles; not indeed in the sense of strictly revealed doctrine, such as the fall of man and his elevation by grace, nor in the sense only, that our Lord's revelation of the duty of Christian charity turned men to the elaboration of the rational demonstration of that duty; but in this also that as it was the Christian mind that was turned to elaborate the demonstration, so for its practical appreciation in the first stages of the League of Nations is required a mind inclined to Christianity, or, as it is sometimes said in terms intelligible though not rigorously exact, *naturally* Christian.

From this appears the vanity of attempting to unite the pagan, the atheist, the rationalist, the utilitarian in one durable league. What might be, were there question of some material good proximately obtainable, must be impossible in this case. We have shown that the League has but one reason for its existence, that it is the first step toward the Society of Nations; and that its first duty is to seek out the principles on which the Society of Nations must rest. Hence the weighty words of Pius X: "You will strive in vain for peace, unless you take into account the Vicar of the Prince of Peace."

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CLERICAL MUSINGS OF SLEEPLESS NIGHTS.

To the Editor, THE ECCLESIASTICAL REVIEW:

A few years ago an American Bishop said to me: "There is something the matter with the training of our young clergy. I was a priest ten years or so, and my respect for a fellow priest was such that not to have carried and lugged his valise and baggage from the depôt to my home, made me feel guilty of something, and I can assure you it was not neglect of courtesy that caused this feeling. I felt more guilty than that. So I never failed to offer my services, even if the priest was much younger than I. I saw something in the Priesthood, and although I am a Bishop, I see that something yet, and it seems to me it is that *something,* whatever it may be, that is no longer seen by our modern young clergy."

Leaving this Bishop, the writer soon had a concrete example of the lack of that *something* at a railway depôt. Passing through a certain city where ordinations had taken place on that morning, I observed a young priest, the center of a group of admiring friends. It needed no second glance to tell me that it was his ordination day. As the newly ordained man passed me, I lifted my hat and bowed. A keen feeling of regret, that in a public place in which we were, I had to forego the pleasure of kneeling down to kiss the newly anointed hands, overcame me. To my surprise, although the young man stared at me for a moment or so, he showed no sign of appreciation of my greetings to him. He did not even lift his hat. I immediately excused him on account of excitement and hurry, etc., but in my inmost heart, reflecting on the conversation I had with the Bishop shortly before, I was absolutely certain that the Bishop in question would have recognized my greetings. Is there really something wrong

with the training of our young clergy? Thus I mused to myself.

On another occasion, the same prelate said to me: "Do you know what surprised me and shocked me most in this life? I was newly ordained when I noticed that some of my confrères to whom I had written, neglected to reply. Father, not all letters are answered by priests. Yet, I deem it the greatest insult for a priest not to reply even to a child. Usually we say ignorance excuses. But ignorance is certainly no excuse for a clergyman."

According to this Bishop, then, there is something wrong with the training of our young clergy. On still another occasion, this prelate told me of an experience he had, when he was seated at table with a gathering of the clergy about him. "Bishop, why don't you do it this way?" And this came, according to the prelate, from a young man only recently ordained.

Shortly after this occurrence, the writer, then an official in a certain diocese, had the pleasure of meeting a young lady who came posthaste to him, all flushed and excited. "You are an official of this diocese," she exclaimed, "will you take a piece of advice from me?" Convinced that she was not demented and admiring her boldness, I replied: "Certainly I will take your advice." I admired the lady's pluck. Taken completely by surprise, I came near making her an Herodian promise, minus taking off somebody's head. Here is her advice: "You are not up-to-date. You who run this diocese are all old. It takes advertising to run any business; therefore running a diocese requires more publicity, etc."

I got rid of her without offending her. As I led her to the door, I requested that she go to the nearby Cathedral and say a prayer for me. I was convinced that the prayers of this "child" would pierce the clouds.

Shortly thereafter, I met a priest belonging to one of the Sacred Congregations of the Holy See and took occasion to mention to him this apparent general disrespect on the part of the young toward their elders. Here is an experience that

he related to me. "Go to the Lateran to-morrow," he said, "and attend a solemn Requiem there, with several Cardinals assisting. You will find a young woman there who has been in Rome for the last two years trying to see the Holy Father. She gains no admittance. Hence she tries to meet some Cardinal. She has, as she says, a more modern way of running convent life than that now followed. She is not demented, but her idea seems so good to her that she watches every opportunity to put it before a Cardinal. Oh, it is not unknown to us here that youth desires to run the Church. That is quite evident from the Encyclical *Pascendi* on Modernism, in which it is stated that mistrust and distrust of all that is said by elders, especially by the Evangelists, leads to religious doubt."

The writer was not at the Requiem referred to above, but in an after-dinner conversation with the Abbot Primate of the Benedictine Order, the Primate said to me quite excitedly, "She was there, I know the person well. *She was there.*"

This might suffice to show that there is in youth a marked distrust of their elders. Here I must not omit to say that this attitude is born in us. Do we not recall, obedient as we may have been to father and mother, how we often listened to parents with a feeling of silent commiseration? Are they not old? Has the world not changed since their day, etc.? An old pastor had come in possession of a letter written by a seminarian to one of the newly ordained in a certain diocese. What angered the old pastor as he exhibited this letter to the writer was the following: "Wait till the seminarians from that diocese return there after ordination. We will show the old fogies a thing or two." My comment to the old pastor on this missive was: "That is the exact way *I* felt when I was young, although I never wrote of it or otherwise manifested my feelings. That is precisely the way *you* felt, and others felt. At any rate we all thought we were necessary, and our young zeal would accomplish great things. That is precisely the way the young feel *now,* and when they who are now young shall be old, the young that follow them will think that they will replace the old fogies to the advantage of the Faith. It will remain thus until the end of time." To this the angry

old pastor remarked: "You are right—there is something damnable in human nature, and since we all have that nature, we all have something of *that*."

Ambition in youth is a God-sent gift. Let us not forget that. What would this world be were it not for this passion, ambition? We need but to look about us. The men who criticise youth for being ready to display their youthful powers and energies have only too often become stagnant. Many a parish, many a convent, and even some dioceses in the Church, suffer, because those at the head are old, decrepit. Their minds look heavenward, their eyes toward the grave. What interests have they in what is going on about them? Even to one of sixty, youth begins to look childish. Yet, it is not all childishness that is seen. It takes new blood to revive a strain, and it takes new blood to stir that which has become stagnant, even in the Church. Old ruts must be deserted if no longer practical, if no longer useful, if no longer productive of good toward God and neighbor.

Ambition then is a God-given gift. Like all passions it is there for a purpose. Like all passions, it must be checked, it must be directed into legitimate channels. What shall we think of pastors who out of distrust of the young check them in every move? If youth's energies are directed into channels that are legitimate, not contrary to Canon Law, why are assistants so often relegated to the side? Why the phenomenon seen at times, that the housekeepers enjoy the confidence of pastors more than do the assistant priests? All this is due to distrust. Old age too often distrusts youth. There is a reason for that. Years of life mean years given to survey of life. It stands to reason that an assistant, from the younger clergy, has not that survey. But this is not sufficient reason to hold him incompetent.

So it is *distrust* of an elder toward youth, that so often fills a young priest's heart with sadness, and multiplies problems for the Bishop and those in the chanceries. Confidence, just a little confidence, will remedy this. The examples given above, where youth transgressed proprieties, are cases of imprudence. Not all of the younger clergy are imprudent, but the average

young priest we meet shows great capabilities for good. He must not be made to feel that he is no priest. He must be made to feel that he is a successor of the Apostles in the priesthood.

The writer has never been an assistant anywhere. It must not be suspected that he has an axe to grind, or a grudge to set forth. The motive is quite apparent. There is too much sadness in the hearts of young priests who are pushed aside in parish houses. That is one motive of these paragraphs.

The prelate to whom I referred above is quite right. Something appears to be wrong in the training of our young priests in seminaries. Officials of seminaries hold that the fault lies in modern youth, distrust of teachers and all other guides in seminaries. Distrust on the part of youth, inclined as it is to doubt, that rectors and officials of seminaries are too old-fashioned. "This attitude of youth has been aggravated by the World War. Much was required of youth in the Spring of 1917. They feel that they met the situation, performed the job well. Elders could not have done that. It is the pride of life, bulging forth in the form of exuberance of youth." Thus the matter was recently explained to the writer by a former rector of a large seminary.

Youth is in error, if it distrusts older persons, just because of age and fear of old-fogyism. A man at thirty has a wider survey of this world than a boy of fifteen or twenty. A pastor at sixty, seventy or more years, has about as reliable a survey of the world and its life as can be had.

We hear the objection urged frequently—"Fr. X has got rusty. He runs in unprofitable ruts. He is mired in them. The youth of his parish go elsewhere and the older members of his parish are as sheep without a shepherd." This is, unfortunately, quite often the exact case. However, without launching any charges against old or young, we may say that older men are wisest when they are on the alert to find real promise in the young, and generous in guiding them toward its realization.

May I remark that many of our young priests betray a lack of knowledge of the Latin language. In former days such a betrayal hindered the college student from entering the major seminary, where the Latin text was used exclusively in the class room. Recent articles in this REVIEW stated the problem well, but they did not solve it.

It is quite noticeable in the younger set of clergymen, that the rules of baseball or football, and all bulletins exhibiting scores, are of more interest than are the "roots of restitution" or the laws relative to investigation when a couple announce their intention to marry. It is even noticeable that some young clergymen are bored if theological text-book matters are alluded to. There is sufficient evidence to hold that the administration of the Sacrament of Matrimony, the technical intricacies of the canonical regulations and the demands of natural and divine law, are "macaroni" to many a young clergyman. Not so his knowledge of sports.

Yes, it appears that the Bishop quoted by me is right. So long as piety and knowledge of the sacred sciences do not offer a fascination at least equal to the fascination of sports, there is something wrong in the training of our young seminarians. The objection that we still have our saintly men about us, our Curés of Ars, who, not talented nor gifted, do good work in spite of the fact that no fascination or satisfaction was felt for books, no longer holds. When young men and young women, fresh from the class rooms of universities, approach a priest on the street, and question him about some problem deeply rooted in Kantism, or Behaviorism, will sanctity and piety alone come to his aid? This matter of "Behaviorism," styled "Psychology"—as though the human soul had no other faculty than good or bad behavior—this, Orestes Brownson was wont to say, could, in former years, be handled best with a stick and certain anatomical parts. In such an age as ours, can sanctity and piety help unless accompanied by sound and deep learning? Nor can athletics do the work. Our seminaries must turn out pious, learned young men—or all is lost.

Distrust, then, or the fear that old-fogyism lies at the bottom, when young clergymen find their liberties curtailed by pastors, must be discarded. It is distrust, youth versus old-fogyism, and vice versa, that so often interferes with efficient parish work throughout our land.

What then may I offer as advice to the young clerical reader? Mistrust not an older clergyman merely because of his years. That is precisely his basis for mistrusting you. Since you have not his years, the benefit of the doubt goes to him, not to you.

What may I say to an older reader? Rest assured that not all is lost when you die. Your parish, your convent, your diocese will exist after your demise. You say that you cannot and dare not absent yourself from your post for the period of a few months, lest all go wrong. That does not speak so well for your performances. A thing that requires your perpetual presence has a very questionable right to existence. The same God who designed ripe old age also designed youth. Just as in the case of rich and poor, it is the same God who designed that there be old and young. Without this mutual dependence, society is unthinkable.

And what may I be permitted to suggest to those who have the care of seminarians? Teach them this dependence. Teamwork is more essential in parish houses than on the college campus.

I now ask myself what is likely to be the average reaction to this my article. In the silence of the night, in my rural district, it appears to me that I hear the voices of pastors, my Reverend confrères, exclaiming: "You had no sleepness night: you had a night-mare. Are you going to permit your parish to go to the dogs? Will you permit young men just out from a seminary to run your parish house? Will you permit a young man to visit this or that family, where he drinks what is offered, plays cards and returns to the parish house at a late hour? I shall not permit my house to become a pigeon coop, full of holes, where there is entry at all times and from every direction. You are a monk: what concep-

tions have you of the problems of a pastor, what conceptions of running a parish?"

Let me counter in the language of "Andy"—"W-a-i-t a m-i-n-u-t-e, w-a-i-t a m-i-n-u-t-e." I have been a pastor for sixteen years, long enough to ascertain that even the captain of a ship must not think lightly of a caution that reads, "Watch your step." To be sure, you cannot connive at that which prudently appears to be wrong. You are a shepherd of souls. But what do you mean by 'running a parish to the dogs'? And what is it that you mean when you say, 'running a parish house'? If you give me your life's story, I shall be better able to understand what you say. Others see better than you do. Your Dean, possibly any one of your neighbors, would gladly furnish me with traits of your character, under the caption: 'All this is strictly confidential'."

From the ranks of the younger clergy I likewise hear a protest: "You had no nightmare. You hit the nail on the head. Have some more such 'sleepless' nights." You, I ask—are you making your daily meditation? If not, or but seldom, rest assured the time is nigh when you shall parade about in a hide that is not your own.

In conclusion, may I not be permitted to train my gun once more on all those whose duty it is to train youth? I long very much to take a parting shot at this class of people. Even the laity have your "number"—at least, of some of you. A few years ago I cautiously led a young lady known to me from childhood days into a cloister. I was then in the East, she in a Southwestern state. "There is over here in Manhattan a matrimonial bureau. May I present your application?" Thus I wrote to her and she playfully replied: "Most assuredly, will he be college or campus bred? Also furnish me with his speed record. I mean when he steps on the gas. I know what hails from colleges nowadays has no speed in the movements of the brain."

Gentlemen in charge of seminaries! Sports and athletics have their legitimate places. They can only be *aids* to learning. Once it is deemed correct to hold them *as learning,* you shall create an atmosphere similar to the one that existed in

Italy years ago, where governments interfered with the training of young priests to such an extent that the ignorance of many, especially in certain mendicant Religious Orders, was referred to by an unbelieving populace as—"Un ignorante come un prete."

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CATHOLIC ACTION FOR PEACE.

The necessity of preserving Peace in a sorely tried world occupies the center of attention of the heads of many states and of many serious-minded ordinary citizens. All other international questions appear to be subordinated to this end of not only removing the hatreds that tend to burst out in deadly combat, but also of fostering a spirit of harmony and goodwill among the nations of the earth. It is increasingly becoming evident that modern war not only cripples and distresses but may and will lead to the destruction of civilization itself. Realization of this threat to the life of cultured society has prompted men and women in every land to take active and effective measures to preserve the state and to promote the spirit of World Peace.

It is needless to recall the glorious record of the Church in behalf of peace among nations. The Truce of God, the peace treaties of the Middle Ages, the Jesuit Suarez and the Dominican Vitoria, the efforts of Pius X and Benedict XV to avert the World War, the work of Pius XI—are all part of a colorful and important history out of which have come peace organizations in Austria, Czechoslovakia, England, France, Germany, Holland, Poland, Switzerland, China, Brazil, and the United States.

The Catholic Association for International Peace constitutes the most significant effort on the part of American Catholics in behalf of this crusade. It comprises a group of approximately four hundred representative American Catholics, religious and laity, interested in the study, dissemination and application of the principles of natural law and of Christian charity to the international problems of the day. Each year

finds its roster enlarged by additional members of similar views. Both as Catholics and as Americans, these men and women have felt it incumbent upon themselves to give organized expression to their convictions.

As Catholics, they are members of a world-wide body, whose invisible leader is the Prince of Peace, and whose visible leader is a Pope who has repeatedly addressed exhortations and pleas for the peaceful settlement of international conflicts. And not only that Pontiff, whose motto is "Pax Christi in Regno Christi," has voiced these appeals, but his predecessors have with no less vigor sought to substitute the moral force of Right for the material force of Arms. The saintly Pius X spoke of every effort to "prevent the dangers of war, even though it may not immediately or wholly accomplish its purpose," as manifesting "a zeal which cannot but redound to the credit of its authors and be of benefit to the State." And Benedict XV unceasingly emphasized that "there are other ways and means whereby violated rights can be rectified" than by war. "Let arms", he pleaded, "be laid aside . . . and let them (these peaceful means) be tried honestly and with good will." It was this same eminent Pontiff who addressed an appeal for Peace to the belligerent nations in his famous letter of 1 August, 1917.

As members of such an organization, these Catholics were conscious therefore of their duty to assume the leadership in the efforts to further this important cause. No other religious group has the surety of direction or the moral force that Catholics have; no other group has the corresponding obligation to indicate this direction and to apply this force.

As Americans, these persons have sensed a solemn obligation to promote Peace. The singular position of the United States at the present day makes it especially imperative that its people and its heads be familiar with the correct principles governing international relations. No other nation to-day pretends to rival the United States either in wealth or in influence. The material and moral force of this country is and will be the decisive factor in the great problem of international peace. It may and will be used either for great good or for great evil. Again, the greater rôle and privileges bring the greater responsibilities and obligations.

Coming into being at a meeting of representatives of different nations assembled for the Eucharistic Congress in Chicago, in 1926, the Catholic Association for International Peace has had a rapid growth. Six years of productive activity have justified its existence and have given promise of even more fruitful periods. Its aim has been enlightment regarding the imperishable truths governing the relations between men and especially between nations of men. But it has not contented itself with the elucidation of the abstract truths. It has envisioned not only the man as such or the nation as such, but it has sought and is seeking to show how these truths must be applied to the present order of things if right reason and the law of God are to prevail.

If the Association has made enlightment its great aim, it has, to be sure, not worked under the delusion that right thinking means necessarily right acting. But it does believe that it is the indispensable preliminary thereto, and that the intelligent solution of the problem affecting World Peace demands understanding and intelligent study. Indoctrination of the public mind is the first step in the eradication of the deadly dispositions of national pride and covetousness and of love of war.

The Association boasts of an active and eminent group of officers. The Honorary President is the Reverend Thomas F. Lillis, D.D. The President is Professor Parker T. Moon of Columbia University, and the Vice-Presidents: Mrs. William J. Bushee, Marie J. Carroll, Michael F. Doyle, Anna Dill Gamble, Frederick P. Kenkel, the Rev. John La Farge, S.J., the Rev. Linus A. Lilly, S.J., the Rev. Robert E. Lucey, Dr. Herbert Wright and Dr. Francis J. Haas. Marie R. Madden is Treasurer, and Elizabeth B. Sweeney, Secretary.

The main business of the Association is conducted by means of committees, each constituted of persons interested in and acquainted with a particular phase of international life. Having previously designated one or two members of the Committee to draft a report on a pertinent subject, the Committee studies this report, revises it, and after presentation to the Executive Committee, publishes it. This has proved to be the most practical method for the building up of a body of information and of judgments soundly based upon facts and

right principles. The reports, it is to be noted, represent the convictions of the Committee, and not of the Association as a whole. In this way, the fullest freedom is exercisable among members of the Association on matters of a controversial nature.

Under this committee-plan the Association has already issued the following reports: International Ethics; Latin America and the United States; Causes of War; Security, Old and New; Vitoria, Founder of International Law; American Agriculture and International Affairs; Porto Rico and the United States; Europe and the United States: Elements in their Relationship; The Ethics of War; National Attitudes in Children; Tariffs and World Peace; The League of Nations in Its First Decade; United States Intervention in Santo Domingo; The World State; Permanent Peace Program of Benedict XV; Appeals for Peace of Popes Benedict and Pius XI; Disarmament Statement.

All these reports have had a wide distribution in non-Catholic as well as Catholic circles. Catholic colleges have found them useful as reading material for courses in History and in Political Science. The N.C.W.C. Study-Club Outlines contained in them have served as excellent guides for the work of study clubs in seminaries, colleges, and in other Catholic and non-Catholic organizations. A number of the reports have been translated into other languages. Additional studies are being prepared on such pressing questions as Manchuria: The Church and Peace Efforts; and The Catholic Church and Disarmament. The expense of publication of these reports has been in several cases assumed by various leading Catholic women's colleges, which have seen in this assumption a splendid opportunity to coöperate in the cause of World Peace.

In addition to these lengthy studies, the committees issue, as the occasion warrants, statements concerning matters of immediate moment. Not infrequently, it is useful and desirable to call attention to principles which, in the heat and stress of agitation over a particular question at a particular time, may be either forgotten or ignored. The statement on Disarmament, based on the Holy Father's Letter of 3 October, 1931, and the Statement on Boycott, very recently issued, are

instances of this timely application of Christian doctrine to immediate, pressing questions. The Association has also issued a joint statement on Disarmament with the Catholic Council for International Relations of Great Britain and the Irish branch of the Catholic Union of International Studies.

The active and able leadership of the committee chairmen is responsible for the success of this committee-plan. The Committee on Ethics is headed by the Right Reverend Monsignor John A. Ryan; on Law and Organization by Prof. Charles G. Fenwick; on Economic Relations by Prof. Parker T. Moon; on Agriculture, by the Rev. Dr. Edgar Schmiedeler, O.S.B.; on History, by Dr. William F. Roemer; on Education, by the Rev. Dr. John R. Hagan; on National Attitudes, by Prof. Carlton J. H. Hayes; on United States Dependencies, by William F. Montavon; on Latin America, by the Rev. R. A. McGowan; on Europe, by the Rev. Dr. Joseph F. Thorning, S.J.; on Asia, by Dr. Elizabeth M. Lynskey.

Each year a National Conference and one or two Regional Conferences are held by the Association. At these Conferences, which are arranged by the Ways and Means Committee, the Committee Reports are read and criticized, special lectures are delivered, and the election of officers, when necessary, takes place. Conferences thus far have been held in New York City, Chicago, St. Louis, Washington, and Cleveland. Efforts in every instance were made to interest the local Catholic clergy and laity.

An Information Bureau, established at the Association's headquarters in Washington, D. C., furnishes on request literature and bibliographies dealing with international relations and the Catholic viewpoint. Students and teachers have been aided and encouraged in the drafting of essays and dissertations, and college groups have been furnished with material for lectures, debates, discussions. A Speakers Bureau enables interested groups to secure the services of lecturers who are especially competent to discourse upon the relations of Catholic doctrine to current problems.

In its attempts to induce Catholic colleges to form societies whose express purpose would be to study international relations, the Association sees one of its most important undertakings. The student of to-day is the man or woman of to-

morrow. In acquainting him or her with an understanding of the nature and importance of international problems and the light that Catholic principles throw upon their solution, the Association believes that it is laying the foundations for a truly permanent and enduring spirit of peace and goodwill. No place is more favorably circumstanced for this important education for peace than the present Catholic college. Within its precincts, this information may and should be most effectively given.

College groups devoted to this study of international matters are aided in many ways by the Association. Study-Outlines expressly prepared for them are always available, and literature and lists of books are furnished as needed. A Monthly News Letter, published during the school year, provides them with significant news and viewpoints about international affairs culled from the world's press, Catholic and non-sectarian, and from current literature. This Monthly Letter is also distributed among the members of the Association, all Catholic colleges, peace organizations abroad and other groups.

Catholic colleges have been urged to devote certain days to the observance of a peace program. Aided by the Association, many schools have arranged debates and readings, presented plays, etc., in which the peace ideal was emphasized. Armistice Day and the Christmas and Easter seasons have generally been the periods chosen for these observances.

Efforts for international peace logically involve international coöperation. The Association is in close contact with over twenty Catholic organizations in Europe similarly devoted to the cause of world peace. By the exchange of views, by the endorsement of pronouncements, by the inviting of representatives of other peace societies to lectures, the Association has made considerable progress in effecting the closest linkage possible with the intelligent and thinking Christian men and women of other countries dedicated to the same important aims as itself. The Association also coöperates with other peace organizations in the United States.

As is apparent, the program of the Association is eminently practical. It conceives the obligation of the Catholic mind to-day as one binding to the consideration not only of abstract principles but also of concrete applications. There is, it be-

lieves, an ethical and therefore a Catholic attitude on such apparently "neutral" questions as the tariff, disarmament, arbitration, and kindred problems. To help make this attitude clear and explicit, and to help enlighten the Catholic conscience upon it, is another, and perhaps a more accurate formulation of its purpose. It is interested in a mobilization not of armies, but of Catholic opinion, of Catholic minds and hearts, in support of genuine International Peace.

The Catholic Association for International Peace has reason to be proud of its accomplishments. In a short period of time, it has done much to enlighten minds and to crystallize sentiment in the direction toward which it has constantly worked. But it is too busy formulating plans for the future to rest long in the contemplation of its past efforts. *Nil actum reputans si quid superesset agendum.* There is surely much to be accomplished yet. And in going forward, it unites itself as always with His Holiness, Pope Pius XI, who has so beautifully given voice to its own prayer and hope:

"May they all be united in the peace of Christ and for the Peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warming and beneficent, will envelop all the world."

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RELIGIOUS AS PARISH PRIEST CONSULTORS.

Qu. Religious cannot be diocesan consultors. This prompts the question whether religious can be parish priest consultors or not.

Resp. On 29 January, 1931, the Pontifical Commission for the Authentic Interpretation of the Canons of the Code published the following declaration:

III. *De consultoribus dioecesanis*

D. An sub nomine *Sacerdotes* de quibus in canone 423 veniant etiam Religiosi vel Religiosi saecularizati.

R. *Negative.*[1]

[1] *Acta Ap. Sedis*, XXIII (1931), 110.

This declaration clearly excludes religious and ex-religious from the board of diocesan consultors. The main reason for the exclusion of the former lies in the fact that the board of diocesan consultors takes the place of the cathedral chapter as the bishop's senate; now since religious cannot obtain any canonry in the cathedral chapter, they likewise cannot replace the canons on the board of diocesan consultors. If religious are incapacitated for this office, the same may be said *a fortiori* of ex-religious. But more specifically, canon 642 § 1, n. 1, prevents them from being admitted into the cathedral chapter and *a pari* to the board of diocesan consultors.

Neither can ex-religious hold an office in the episcopal curia (canon 642 § 1, n. 3), which by universal consent includes the cathedral chapter and its substitute, the board of diocesan consultors.

Neither canon 423 nor the above decision refers to religious being parish priest consultors. Provided they are pastors, they can be chosen for the office of parish priest consultors. A religious can also be appointed synodal or pro-synodal examiner. Both these points were decided by the Consistorial Congregation, 3 October, 1910.[2]

Since the respective canons 385-390 and 2144 do not make any change from the former legislation in this regard, it follows that in conformity with canon 6 n. 2 they are to be interpreted in the same way.[3]

But in virtue of canon 642 § 1, n. 3, ex-religious cannot, it would seem, be appointed synodal or pro-synodal examiners and parish priest consultors. For these latter obtain an office in the diocesan curia, as may be seen from the fact that the canons treating of them constitute article III of the chapter on the diocesan curia in the second book of the Code. Now the above canon 642 § 1, n. 3, excludes secularized religious from any office in the diocesan curia.[4] However, an ex-religious would be excluded from those offices only (a) if he

[2] "4. Utrum Ordinarii possint eligere aliquem sacerdotem regularem in examinatorem vel consultorem.

"R. Affirmative, dummodo sacerdos regularis parochus sit, si in consultorem eligatur."—*Acta Ap. Sedis*, II (1910), 854.

[3] Cf. Maroto, "Annotationes ad III", *Commentarium pro Religiosis*, XII (1931), 117-118; Cappello, "Annotationes", *Periodica*, XX (1931), 152-154.

[4] Cf. T. Schäfer, *De Religiosis* (2. ed., Münster i. W.: Aschendorff, 1931), p. 739.

had made perpetual profession or if he had spent more than six years in temporary profession (canon 642 § 2); (b) if he had voluntarily sought and obtained a dispensation, not if he had been expelled;[5] (c) if he had been in major orders before being secularized.[6]

INFORMAL WILLS IN FAVOR OF PIOUS CAUSES.

Qu. A will, drawn up without the formalities prescribed in civil law, among other bequests leaves certain properties to pious causes. Does such a bequest impose a strict obligation?

Resp. It is recognized not only in civil law but also in moral theology that, unless a last will and testament is drawn up in the manner prescribed by the civil laws under pain of invalidity, it does not hold, so that, if no other will is valid, the inheritance descends *ab intestato*. This in general. The Church, however, has always decreed that even an informal bequest for a pious cause is valid and imposes an obligation upon the heirs. Canon 1513 § 2 ordains that the solemnities of the civil law should as far as possible be observed in making last wills in favor of the Church. The latter clause of the paragraph adds that, if the solemnities of the civil law in wills in favor of the Church were not observed, the heirs should be admonished (*moneantur*) to fulfil the testator's will. The use of the word *moneantur* has led a few commentators to conclude that the Code no longer maintains the validity of informal bequests for pious causes. Most authors, however, saw in the latter part of canon 1513 § 2 an obligation imposed *in foro externo* upon the local Ordinary and *in foro interno* upon the confessor to urge the heirs to carry out the informal will of the testator for pious causes. Now if there is an obligation on the part of the Ordinary and confessor to admonish the heirs, the latter must be bound by a strict obligation. This view is approved in the declaration of the Pontifical Commission for the Authentic Interpretation of the Code, 17 February, 1930:

[5] Expelled religious in major orders incur a suspension reserved to the Holy See (canon 671, n. 1).

[6] S. Goyeneche, "Consultationes", *Commentarium pro Religiosis*, V (1924), 26-28; *Jus Pontificium*, XI (1931), 110.

V. De ultimis Voluntatibus

D. Utrum verbum *moneantur*, de quo in canone 1513, § 2, sit praeceptivum, an tantum exhortativum.

R. *Affirmative* ad primam partem, *negative* ad secundam.[1]

A further question is raised in view of the fact that canon 1513 in § 1 speaks of donations and bequests *ad causas pias,* whereas § 2 mentions bequests *in bonum Ecclesiae.* Some would limit § 2 strictly to those informal bequests which are made to the Church. In a somewhat detailed study Vermeersch shows that, especially in view of canon 1514 and the following, canon 1513 § 2 must not be restricted to bequests made to the Church, but must embrace all bequests for religious and charitable purposes.[2]

The word *moneantur* is employed in canon 1513 § 2 for a special reason. While the Church maintains her right to recognize as valid even an informal will *ad causas pias,* she nevertheless realizes that it may not always be possible to enforce her laws. Modern civil laws do not recognize her claims in this regard; and even the faithful may be so impressed with the course of civil law as not to discern the rights of the Church, so that with more or less good faith they do not consider themselves bound by an informal will for pious causes. Therefore, lest greater difficulties arise with the state or the possibly good faith of Catholics be disturbed to no good effect, the Code does not want ecclesiastical authorities to compel the faithful to fulfil informal wills. They should rather advise and urge them to execute these bequests, using such arguments as prudence dictates in the various circumstances. Moreover, the Sacred Penitentiary, 10 January, 1901, declared that it was its practice to assert that informal bequests for religious and charitable purposes are binding in conscience. At the same time it added that a compromise between the heirs and the Church or pious cause is readily admitted.[3] This is confirmed by a reply of the Sacred Penitentiary, 23 April, 1927.[4]

[1] *Acta Ap. Sedis,* XXII (1930), 196. Cf. *Theologisch-Praktische Quartalschrift,* LXXXIII (1930), 617.

[2] "De testamento ad causas pias et canone 1513 § 2", *Periodica,* XIX (1930), 49*–63*. Cf. Cappello, "Vis ac ratio monitionis de qua in canone 1513, § 3 [2]", *op. cit.,* pp. 40*–42*.

[3] Cf. Vermeersch, *l. c.*

[4] *Ibidem.*

Finally, as Vermeersch in the above mentioned article points out, it does not matter that the informal will only in part contains bequests for pious causes, the rest being bequests of ordinary inheritance: the latter might be invalid for lack of the requisite formalities, but the former are nevertheless valid and oblige the heirs to carry them out.

PAULINE PRIVILEGE AFTER TWO MARRIAGES.

Qu. Bertha, unbaptized, married John, a non-Catholic, in 1907. After a civil divorce she married Tom, also a non-Catholic, in 1915. After another civil divorce Bertha attempted marriage with William, a Catholic, before a Protestant minister. Bertha realizes that William is very unhappy because he cannot approach the Sacraments on account of their invalid marriage; she is also eager to become a Catholic if it is possible to convalidate their marriage.

1. What course is open to Bertha and William?
2. Must such a case be submitted to the Holy See or can the diocesan bishop settle the matter?
3. If the latter, is the *Officialis* competent?
4. And in this case could the *Officialis* dispense from the interpellations, if there were sufficient reason for dispensing?

Resp. Uncertainty regarding the facts surrounding Bertha's first two marriages makes solution of this case depend upon different suppositions. An answer can be given only by way of several distinctions.

BERTHA'S NON-BAPTISM. First, it will be necessary to prove beyond reasonable doubt that Bertha was not baptized. If she states under oath that, since reaching the use of reason, she was not baptized and that moreover she had been told by her elders that she had not been baptized in infancy; and if that assertion is supported by at least one of her parents, older brothers or sisters, other relatives or friends who were so intimately associated with the family as to be able to testify from their own knowledge that she was not baptized as an infant: these several affidavits will establish full proof of her not having been baptized.

It will then be necessary to make every reasonable effort to discover whether her first or her second marriage was valid.

VALIDITY OF BERTHA'S MARRIAGE TO JOHN. This will lead first of all to the question whether or not John had been baptized at the time they married.

John's Baptism.

A. If John was not baptized, Bertha's marriage to him will have to be considered valid—unless some other diriment impediment is found to have been present. If this marriage was valid as between two non-baptized persons, there will be opportunity to use the Pauline Privilege—of which more later. (And no further attention need be paid to Bertha's marriage to Tom.)

B. If, however, it is found that John was baptized, it will be necessary to inquire into the validity of his baptism.

(a) If John's baptism was certainly valid, the marriage between John and Bertha was certainly invalid on account of the diriment impediment of disparity of cult which before Pentecost 1918 bound non-Catholics. As far as this marriage is concerned, Bertha was free to marry. And our present investigation would have to turn to the marriage of Bertha with Tom.

(b) If John's baptism remains doubtful, then in virtue of canon 1127 the marriage between John and Bertha would be considered invalid; and as far as this first marriage of Bertha's is concerned, she would be free to marry. Then there would remain the question of her marriage to Tom.

VALIDITY OF BERTHA'S MARRIAGE TO TOM. If Bertha's marriage to John is considered invalid, it will be necessary to examine her marriage to Tom; and the various distinctions made above would have to be applied to this marriage also. Presuming Bertha's marriage to John to be invalid, the result might be:

A. If Tom was not baptized, then his marriage with Bertha must be considered valid. Then upon her conversion, she can make use of the Pauline Privilege.

B. If, however, Tom was actually baptized, the validity of his baptism will have to be investigated.

(a) If Tom's baptism is found to be certainly valid, then Bertha's marriage to him was certainly invalid on account of the impediment of disparity of cult and she is free to marry.

(b) If Tom was doubtfully baptized, then again in virtue of canon 1127 her marriage to him is presumed invalid; and without further ado she is free to marry.

It must be quite evident to all that in a case of this kind it is not lawful to omit careful investigation of the fact and of the validity of the baptism of Bertha's first and second husbands. The outcome may present peculiarly interesting results.

1. If John was not baptized, the marriage between John and Bertha must be considered valid, a *matrimonium legitimum,* which can be dissolved by the Pauline Privilege, with due observance of the procedure, especially as to the interpellations, as laid down in canons 1120-1127. (In this case Bertha's marriage to Tom must be entirely disregarded as invalid on account of the bond of her previous marriage to John.)
2. If John was certainly and validly baptized and Tom was not baptized, then (a) Bertha's marriage to John was certainly invalid on account of disparity of cult and must be disregarded in the present situation; (b) but her marriage to Tom was valid as between two persons who were both free and both unbaptized — a *matrimonium legitimum* which permits her using the Pauline Privilege as above.
3. If both John and Tom were certainly and validly baptized, then Bertha's marriage to each of them was invalid on account of disparity of cult present in each case; and she could marry William without any further formality.
4. If both John and Tom were doubtfully baptized, then upon Bertha's conversion her marriage to each would be considered invalid *in favorem fidei,* in virtue of canon 1127; and she would be free to marry William likewise without further formality.

5. Practically the same would be the result, if it were found that either John or Tom was certainly and validly baptized and the other doubtfully baptized.

6. But suppose it is found that John was doubtfully baptized and Tom was certainly not baptized? From the fact that John was doubtfully baptized it follows that Bertha's marriage to him is also doubtful on account of the doubtful impediment of disparity of cult; and here two possible solutions present themselves; either (a) in view of the principle enunciated before the Code, *baptismus dubius in ordine ad matrimonium validus censetur,* Bertha's marriage to John would be considered invalid; and then it would follow that her marriage to Tom would have to be considered valid: she could use the Pauline Privilege, but she would have to fulfil the prescribed conditions, especially as regards the interpellations. Or (b) on the other hand one might be tempted to invoke canon 1127; and for the purpose of deciding between the marriage of Bertha to John and her marriage to Tom apply the principle enunciated in canon 1014: as long as John's baptism remains doubtful, this uncertainty throws a doubt upon the validity of his marriage to Bertha, but—until his baptism is proved certainly invalid—their marriage is presumed valid; Bertha's probably valid marriage with John will at the same time throw doubt as to its validity upon her marriage with Tom (on account of the probable *ligamen* arising out of her doubtfully valid marriage with John); now both her marriage to John as well as her marriage to Tom are doubtful: after Bertha's conversion she can appeal to canon 1127 and—since both her previous marriages are doubtful — consider both invalid. The one argument against this solution would be that, first, the probable validity of Bertha's marriage to John throws doubt upon her marriage to Tom; and then, despite the fact that her doubtful marriage to John is, in virtue of canon 1127, considered invalid, the doubt which her marriage to John casts upon her marriage to Tom is considered as still standing and is itself settled in the same manner by canon 1127.

In this latter solution, does it not appear as though canon 1127 is used to consider Bertha's marriage to John both valid and invalid at the same time? Not at all. It is not canon 1127 that is appealed to in order to support the presumption of the validity of Bertha's marriage to John. The argumentation is rather as follows: John is doubtfully baptized; if his baptism is invalid, his marriage to Bertha is valid as between two unbaptized persons; if his baptism is valid, then the marriage is invalid on account of disparity of cult; since—as we are presupposing—all reasonable means of investigation have been exhausted without clearing up the situation, both John's baptism and his marriage to Bertha remain doubtful; but on the strength of canon 1014 (and abstracting completely from canon 1127, which has no application as between Bertha's marriage with John and her marriage to Tom) Bertha's marriage to John must remain doubtful and must rather be considered valid against her marriage to Tom which at best must be considered doubtful on account of Bertha's preëxisting and probably valid marriage with John: hence Bertha's marriage to John and her marriage to Tom are both doubtful, and that independently of canon 1127 and before her baptism. It is only after her conversion that canon 1127 is invoked to overcome these insoluble doubts: *in favorem fidei* both her marriages are considered invalid and she is free to marry. The apparent difficulty in this solution will disappear, if one accepts the explanation offered by Gregory [1] as to how canon 1127 clears away a doubtful previous marriage. As applied to the present case the argument would be this: the marriage between Bertha (who was certainly unbaptized) and John (who was doubtfully baptized) was either (a) invalid—if John was validly baptized; [2] or (b) it was valid—if John was not at all or was invalidly baptized; (α) in the former case Bertha is free to marry, (β) in the latter she could use the Pauline Privilege: but in view of the doubt existing as to whether or not she is actually bound by a valid *matrimonium legitimum,* canon 1127 extricates her from the apparent

[1] Donald J. Gregory, *The Pauline Privilege,* Canon Law Studies, No. 68, (Washington: Catholic University of America, 1931) p. 112-114, 121.

[2] N. B.: Bertha's marriage to John and her marriage to Tom took place before 1918, at a time when the impediment of disparity of cult prevented a valid marriage also between a baptized non-Catholic and a non-baptized person.

dilemma by what is equivalent to a twofold solution of her difficulty: her marriage is declared invalid with an implied dispensation from the interpellations for the valid use of the Pauline Privilege, in the event that her marriage was valid. The same force would be exerted by canon 1127 as regards Bertha's marriage to Tom which (as we are presupposing) is doubtful only on account of the doubtful impediment *ligaminis* arising out of the doubtful preëxisting marriage between Bertha and John. Therefore there does not seem to be any reason why both the doubtful marriage between Bertha and John and the likewise doubtful marriage between herself and Tom cannot be considered invalid *in favorem fidei* on the strength of canon 1127. Whence it must be concluded that the principle proposed in canon 1127 will serve to clear away all the foregoing obstacles to her marriage with William, arising out of either of her previous marriages, even though the doubt cast upon her second marriage with Tom is entirely based upon her first marriage with John.

If, however, no information whatsoever is obtainable about the fact of John's being baptized or not, his marriage with Bertha will have to be considered valid as between two unbaptized persons. And if after serious search he cannot be found, it will be necessary to obtain a dispensation from the interpellations, before Bertha could make use of the Pauline Privilege. The same course would have to be followed if it is found that the marriage between Bertha and John is certainly invalid and at the same time nothing can be learned about Tom: Bertha's marriage with Tom would have to be considered valid as between two unbaptized persons with the same need of a dispensation from the interpellations.

2. From canon 1962 one might be tempted to conclude that every case of the Pauline Privilege must be submitted to the Holy Office, at least wherever there remains any doubt to be settled. This is not correct. Canon 1962 is speaking only of *canonical trials* concerning the Pauline Privilege; it does not refer to cases that do not call for such a trial in the investigation; nowhere in canons 1120-1127 is it implied that a canonical trial must determine any point and canon 1122 § 1 explicitly refers to the authority of the Ordinary. Moreover, these canons, as well as countless rescripts issued directly by the

Holy Office or through the Congregation for the Propagation of the Faith, more or less plainly insinuate that—except for exceptional cases—the Holy Office need not be approached.

As expressly stated in canon 1122 regarding the interpellations and in several rescripts of the Holy Office for all matters in general concerning the application of the Pauline Privilege, it is the Ordinary who is competent to decide such questions as those entering into the present case. In virtue of his office the *Officialis* is not entrusted with these matters; for it is nowhere required that the various questions involved in a case of the Pauline Privilege should be settled by a canonical trial; not even the summary process of canon 1990 is prescribed; they are to be solved by merely administrative and extra-judicial action. The reason is that none of the points[3] surrounding such a case need be proved with moral certainty: canon 1127 will serve for settling all doubts where certainty is not obtained.[4]

3. The duties of the *Officialis* refer exclusively to canonical trials. In virtue of his office therefore he has no authority in cases involving the use of the Pauline Privilege. The Ordinary may and in many dioceses actually does entrust the investigation for such cases to the *Officialis;* then the latter is acting, not in his capacity as *Officialis,* but merely as delegate of the Ordinary to determine the points at issue by an extra-judicial examination.

4. The Ordinary is not authorized by the Code to dispense from the interpellations or to declare that they may be omitted. This is reserved to the Holy See, which does not include this power in the quinquennial faculties granted to our Bishops, though it is delegated to Vicars and Prefects Apostolic with the power to subdelegate.[5] The only power in this regard which our Bishops enjoy is that contained in canon 1125, and that is rather the power to dissolve a *matrimonium legitimum* in certain circumstances.[6] In extraordinary cases, however,

[3] Except the non-baptism of at least one of the parties to the previous marriage: but even this fact can be established without a canonical trial.

[4] Cf. P. Gasparri, *De Matrimonio,* editio nova ad mentem Codicis I. C., ([Vatican City]: Typis Polyglottis Vaticanis, 1932), n. 1168.

[5] Cf. Antonius Iglesias, *Brevis Commentarius in Facultates quas S. C. de P. F. dare solet Missionariis,* (Rome: Marietti, 1924), p. 83.

[6] Cf. Gasparri, *De Matrimonio,* n. 1159.

where the three conditions mentioned in canon 81 are verified, our Bishops could also dispense from the interpellations.[7] Since this is an *ordinary* [8] power, the Bishop can delegate it, and only in view of such delegation may the *Officialis* or any other priest dispense from the interpellations in the circumstances mentioned in canon 81.

For the rest, in the case under discussion only if it is found that one or the other of Bertha's previous marriages is *certainly* valid, would the interpellations be necessary. If they cannot be made, even though it be for the reason that her lawful husband cannot be found, a dispensation would have to be sought from the Holy See, unless the Ordinary were convinced that either the faculty granted in canon 1125 could be used or canon 81 could be invoked.

I. *Impediment of Crime.* There is one more point of importance to be borne in mind in a case such as the one under discussion. If either of Bertha's previous marriages was certainly valid, then, through the attempted marriage and intercourse with William, there would arise the diriment impediment of crime established in canon 1075 n.l. The fact that Bertha was not baptized while "married" and living with William would not prevent the incurring of this impediment, since William was baptized.[9]

The quinquennial faculties of our Bishops empower them to dispense from this particular form of the impediment of crime; therefore they (but not the *Officialis,* unless the Bishop expressly subdelegated him) can and must remove this obstacle before the marriage between Bertha and William can be convalidated by the use of the Pauline Privilege.

II. *Doubtful Impediment of Crime.* What is to be said about this impediment of crime, if Bertha is permitted to marry William on the strength of canon 1127, since neither of her previous marriages was certainly valid, but one or both should remain in doubt?

(a) If only one of Bertha's previous marriages is doubtful, the other being certainly invalid, then the impediment

[7] Cf. "Dispensation from Interpellations", ECCLESIASTICAL REVIEW, LXXXVI (1932), 533-537.

[8] In the sense of canon 197, § 1.

[9] Cf. Gasparri, *De Matrimonio,* n. 681.

of crime too is doubtful and it, too, may be considered non-existent in virtue of canon 1127.

(b) But if, as in the last distinction made above, page 532, it is found that both of Bertha's previous marriages are doubtful, e.g., because it is not certain that John was validly baptized and his marriage to Bertha is therefore in doubt on account of the doubtful impediment of disparity of cult and at the same time Bertha's marriage to Tom is in doubt on account of doubtful *ligamen* arising out of her doubtful first marriage: then it seems to follow that one or the other of her previous marriages was certainly valid and hence also the impediment of crime arising out of her third venture with William must be certain: in this event a dispensation would be necessary and could be granted by our Bishops in virtue of their quinquennial faculties.

CATHEDRATICUM AND THE DEPRESSION.

Qu. During these times of depression it is hard for many parishes to meet all their expenses. In such cases which has the prior right, the cathedraticum or the salary of the pastor and assistants?

Resp. What is usually called "cathedraticum" in this country is somewhat of a misnomer. Properly the cathedraticum is a contribution made to the bishop as a recognition of his authority (canon 1504: . . . "debent quotannis in signum subiectionis solvere Episcopo cathedraticum seu moderatam taxam"). Its amount is rather nominal. In this country, however, it is not merely a fee paid to acknowledge subjection to the bishop. It is rather a substitute for the *mensa episcopalis* and other sources of revenue which support the bishop and his curia. Since the Church in this country is almost entirely destitute of revenues from investments, the dioceses, like the parishes, are dependent upon voluntary contributions for support. In order, however, to avoid unnecessary multiplication of collections our hierarchy has deemed it best to levy a tax on all parishes of the diocese for diocesan expenses.

Viewed in this light it becomes quite evident that, if any distinction is to be made, the preference would *per se* be in favor of the cathedraticum as the more important.

STIPEND FOR MASS ON ALL SOULS' DAY.

Qu. Some pastors offer up on All Souls' Day the one Mass of which they have the free application, for all those souls who are recommended by the faithful who give a larger or smaller offering and who are even asked to make such a contribution. Envelopes are distributed in some churches with this suggestion. Is this practice permitted?

Resp. So long as the individuals do not expect distinct Masses according to their intention, there is no violation of the law of the Church or of justice in this practice. As a matter of fact the Congregation of the Council did not condemn such a practice when consulted by the Bishop of Rochester. It did, however, add an instruction that notice should be posted in the church, where such a collection is taken up, informing the faithful that only one Mass is to be said for all the souls recommended by the contributors.[1]

Where envelopes are distributed for these intentions on All Souls' Day, it might be well to see that a similar notice in unmistakable terms be printed on the envelopes.

SHORT FORMULA FOR BLESSING BAPTISMAL WATER.

Qu. What formula is to be used for the blessing of baptismal water in small churches and mission chapels, where the ceremonies of Holy Saturday and of the vigil of Pentecost cannot be held?

My small Ritual, edition of 1902, gives a short formula and indicates that it was prescribed for North America by the First Plenary Council of Baltimore and approved by Pius VIII. — Woywod's *Practical Commentary of Canon Law* (explanation of Canon 757) refers to it, but seems to imply that the indult allowing the use of that formula for twenty years has not been renewed. Sabetti (edition of 1919) says it is still in force. Will you kindly settle the question?

I am in charge of a small mission of about seventy-five souls, and have to bless new water practically each time for my three or four yearly baptisms. Water with the oils, kept in a bottle for months without being stirred, inevitably deteriorates. I have so far used the short formula in good faith, but I would like to know if I have done right.

Resp. In all parish churches that have a baptismal font, the baptismal water must be blessed both on the vigil of Easter and on the vigil of Pentecost. (S.R.C., 33331.)

[1] 27 January, 1877—*Acta Sanctae Sedis*, X, 120, A. Sabetti, *Compendium Theologiae Moralis*, (28. ed., New York: Pustet, 1919), n. 712, quaer. 20.

If it is necessary to bless baptismal water outside of these two vigils, the complete *Rituale Romanum* (Tit. II, Cap. VIII) provides a long formula of blessing, which may be used anywhere in the world, independently of any special indult. But, in October of 1829, the First Provincial Council of Baltimore asked the Holy See for permission to use the shorter formula which Paul III, in the sixteenth century, had granted to the missionaries of Peru and the Indies. On 16 October, 1830, the Sacred Congregation of Propaganda answered that the favor asked for was granted by the Pope: "In audientia die 26 Septembris anno 1830, Sanctitas Sua benigne probavit (hanc sententiam) et *facultatem de qua agitur impertita est.*"

The permission was given without any time restriction. The writer referred to is not correct in stating that it was for twenty years only.—(See *Concilia Provincialia Baltimorensia,* editio altera (1841), page 91.)

Sabetti-Barrett (edition of 1931, p. 573, No. 655, quaer. 2°) states correctly: "Apud nos adhibeatur formula ad usum nostrum approbata." This short form, approved by Paul III for the missionaries of Peru and the Indies, and extended to the United States without limit of time in 1830, is accurately quoted at the end of the little ritual of Father Griffith, and may still be used without any hesitation.

The reason why the indult of 1830 was never renewed is because it needed no renewal.

COPE USED AT BENEDICTION.

The reply to an inquiry concerning the cope used at Benediction (September number 1933, p. 294) should be amended to the effect that, when Benediction follows immediately after Mass and the celebrant does not depart from the altar, the cope should be of the color of the Mass, provided it is not black.

Criticisms and Notes

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Rt. Rev. Monsignor Horace K. Mann, D.D., and Johannes Hollnsteiner, Ph.D., D.D. The Popes at Height of their Temporal Influence. Vol. XVI. Innocent V. to Honorius IV. 1276-1287. St. Louis, Mo., B. Herder Book Co. 1932. Pp. x+456.

Because this volume was incomplete at the time of the death of Monsignor Mann its publication was delayed until after the appearance of volumes XVII and XVIII. As it now stands, the Pontificates from 1276 to 1280, Innocent V, 1275, Hadrian V, 1276, John XXI, 1276-1277, and Nicholas III, 1277-1280, are from the pen of Monsignor Mann. The remaining part of the volume, Martin IV, 1281-1285, and Honorius IV, 1285-1287, was written by Dr. Hollnsteiner, Professor of Church History in the University of Vienna.

Coming after the reigns of the great Popes who governed the Church during the first half of the thirteenth century, the Pontificates of the end of the century necessarily suffer by comparison. The greatness of Innocent III, Honorius III, and Gregory IX, had caused Europe to shift its burdens to the shoulders of the Popes, and none but men of transcendent ability could carry such responsibilities. In the fullest sense of the word the Papacy in the thirteenth century was the salvation of Europe. The Popes alone seemed to be alive to the menace, not only to the Church in the East but to all of Christendom, offered by the new invasions from the Orient. Without exception the occupants of the Papal See accepted their responsibilities. The crusading spirit in Europe, however, lagged almost to the point of extinction. The record of the Popes whose pontificates are dealt with in this volume is largely a history of futile effort to inspire Western rulers and peoples to fresh struggles against the triumphant march of the Eastern hordes. Though all these pontiffs were men of exceptional character and ability, their brief reigns—six Popes in the brief space of eleven years—gave none of them the opportunity fully to develop his policy or to carry out his plans. They pleaded continuously with the European rulers to rally to the defence of Christianity, but though the danger from the East was never greater, their efforts were utterly barren of results. Eastern Europe was overrun, and the failure of the Mongol hordes to carry their conquests to the Atlantic was due not to the opposition of the Western nations but to dissension and disintegration at home.

Practically nothing is said in this volume of the conditions in the East during this depressing period, nor is anything said to explain the indifference and the apathy of the European rulers to the appeals of the Popes. Failure to rally to the defence of the Church in the East was, perhaps, a result of the rivalries among the princes in the West and to the growing corruption in the Church and in society. The ambition to control the Papacy was very strong in the minds of the rulers of France and Germany, and was a source of much disorder and simoniacal irregularity in the Church. The conflict between the mendicant orders and the bishops was growing in bitterness and the energies of the Popes were largely expended in efforts to restore peace and discipline. The history of the various pontificates dealt with here, if we except that of Nicholas III, shows that very little was achieved to restore the Church to the place of preëminence it enjoyed at the beginning of the century. The short biographies in this volume do not throw much light on the social transformation which was in progress during the time with which they deal, but they make very interesting reading, nevertheless, because they abound in anecdotes about the Popes and because they throw many intimate sidelights on contemporary life and manners.

GESCHICHTE DER PAPSTE SEIT DEM AUSGANG DES MITTELALTERS. Von Ludwig Freiherrn von Pastor. XVI Band. Geschichte der Päpste im Zeitalter des fürstlichen Absolutismus von der Wahl Benedicts XIV. bis zum Tode Pius VI. (1740-1799). Dritte Abteilung, Pius VI. (1775-1799).

With this, the Third Part of Volume XVI, the publication of Pastor's gigantic undertaking of the Lives of the Popes is brought to conclusion. The first volume of the series appeared in 1886. The sixteen volumes in the German edition thus represent a half century's unremitting labor on the part of a scholar whose work, measured by the most exacting standards, reflects the highest technical perfection in historical science. As in the case of some of the later volumes, this volume had not the benefit of final revision at the hands of the great historian himself. Most of the material, however, was in manuscript when he laid down his pen, and, with the exception of two or three chapters, the entire work was written by Pastor himself. Although the readers of this monumental literary achievement will never cease to regret that the author was not spared to put the finishing touches to his great enterprise, and though the work has undoubtedly suffered because he himself did not bring it to a close, the loss is, to some extent, counterbalanced

by the fact that Pastor had impressed his purposes and methods on others in such fashion that they were able to carry out his project in the spirit and the style of the earlier volumes. At the outset of his labors Pastor adopted a plan which proved so thoroughly adequate to his purposes that he was never compelled to deviate from it or to abandon it. He envisioned the Church as guided and governed by the successors of Peter, and he described their lives and activities as controlled and circumscribed by the multitudinous cares and responsibilities of their office with an objective impartiality which has disarmed the enemies of the Papacy and reassured its friends.

This concluding section of the sixteenth volume is devoted entirely to the pontificate of Pius VI. When speaking of the French clergy and bishops at the eve of the French Revolution, the author (p. 420) says they seemed to have no forebodings of the storm that was brewing. Many of them were reading the works of the "Philosophers" and the Encyclopedists, and many monks and priests were members of the Masonic lodges. The bishops, for the greater part were arrogant and indifferent—more concerned about secular affairs than religion—and utterly indifferent to the intellectual changes that were going on around them. In reading this volume one gets the impression that the French Revolution burst on the Papacy and the Church with the same suddenness as the Protestant revolt in the sixteenth century. As far as can be judged from what Pastor says, there was nobody who read the signs of the times, and when the upheaval came it caught the heads of the Church unprepared and unaware. The signs and portents of the eighteenth century were not unlike those of the present. There was the same tone of bitter secularism, the same exaggerated tendency toward nationalism, the same purpose of making religion subservient to political ends, and the same vague but alluring promises of a new order that was to rise on the ruins of the old. The spirit for which the Bourbons are reproached of never learning and never forgetting seems to have been characteristic of many who did not wear crowns, but who were, as events proved, compelled to share the fate of the rulers.

It is impossible to discuss in detail any of the innumerable topics which are dealt with in this volume. Objections will, no doubt, be raised to many of the author's statements, but nobody will deny that as a comprehensive survey of the reign of Pius VI the work has never been excelled. Much more exhaustive treatises have been written on the beginning of the Revolutionary period, but Pastor never aimed at writing general history. He never forgot that he was a biographer, and, though his pages offer an admirable picture of the time, not only in the case of Pius VI but of the other Popes,

this picture was always secondary to his main purpose of bringing his readers into intimate contact with the men who guided the destinies of the Papacy.

When Pastor undertook so many years ago to write the Lives of the Popes he set himself a difficult and almost impossible task. This task was all the more arduous because it was to be executed according to the highest ideals and in harmony with the strictest requirements of the historical profession. Like the humblest of his colleagues in the field of history, Pastor was forced to frame his judgments on the basis of the evidence he possessed, and he never forced his evidence, never sought to bolster up a weak case by spurious or doubtful testimony, and never pronounced a hasty verdict. Already workers are in the field to continue his work from the end of the eighteenth century to the present time. The best testimonial to his worth and his work will be to continue his spirit and his method.

THE LONG ROAD HOME. An Autobiography by John Moody. The Macmillan Company, New York. 1933. Pp. 263.

John Moody was received into the Catholic Church in 1931. He has achieved great distinction in the world of finance. His work as author, editor and adviser in problems of finance shows extraordinary competence and invests him with singular distinction. He has published seven volumes on the intricacies of investments. Moody's financial reports are known everywhere.

He was born in 1868. This autobiography tells the story of his life selectively: that is, it traces experience, attitudes, activities and events that had a bearing on the gradual evolution that brought him into the Catholic Church. We find sketched in the volume from even early days an interest in religion which was, however, more or less smothered by a sharp selfishness. Young Moody was quick to join organizations. He made ventures in publishing journals of different kinds. He saved money in spite of great hardships and started lending it at an early age. Gradually as the story unfolds we find developing interest in business, politics and reform movements. He became an ardent single taxer. He was always a lover of books and began collecting them early. He had had Anglican contacts, but, while a general religious sentiment penetrates his entire life, formal church membership had not been a marked factor in his career. He says, "To cling to a sure religious faith has been the one obsession of my life". Early Christianity had faded out. He tried Theosophy, Buddhism, Christian Science, but he was always discontented, craving, seeking. A twofold process unfolds: a

strengthening of religious sense, together with the loss of confidence in Protestantism.

In 1906 Moody made a trip to Europe which brought him into contact with the institutions and practices of Catholicism. He was surprised by its vitality in France and for the first time he looked upon it as a power that challenged attention. Rome impressed him profoundly. He had always been a diligent reader in many fields. When he felt some intimations that Catholicism attracted him, he struggled against the trend, read skeptical works and made a trip to Egypt and the Holy Land. Gazing upon the waters of Galilee he discovered that conviction had replaced doubt and the gift of faith had silently entered into his heart. "I could no longer cheat myself. I had learned too much and it was the vision of God in His Revelation of the crucified and risen Christ and of the whole body of Catholic truth which filled the air for me before I had been twenty-four hours in Jerusalem. And all the distorted, merely poetic and modernistic conceptions of Christ that I had for years saturated my mind with and had still been trying to retain, evaporated like mist before the morning sun."

Throughout all of this idealistic development Mr. Moody had been extremely active in business and had reached a place of unusual distinction in national life. The story is told very clearly and it holds attention with a power little less than fascination. In the days when the hard materialistic struggle for success and wealth threatened to dominate, a refining and idealizing influence came into Mr. Moody's life through an older business associate, George F. Peabody, to whom he pays an extraordinary tribute of appreciation. Before reading Mr. Moody's autobiography one would have said that a career of this kind was impossible. After reading it one must say that it was inevitable. The contradiction is resolved by the extraordinary qualities and experiences that the work describes, together with the leading of the invisible Hand of God. Mr. Moody's autobiography is a distinct contribution to our practical apologetic literature.

LE GRAND SAINT DU GRAND SIECLE; MONSIEUR VINCENT. By Pierre Coste, Pretre de la Mission. Paris: Desclée de Brouwer et Compagnie. 1932. Vol. I, pp. 540; Vol. II, pp. 740; Vol. III, pp. 636.

This life of St. Vincent de Paul is the result of many years of study on the part of the author. The first result of Père Coste's study was the critical edition of all the material bearing on the life of St. Vincent: *St. Vincent de Paul, Correspondance, Entretiens,*

Documents, appearing in fourteen volumes between 1920 and 1925. In the present work the author has elaborated the material of these fourteen volumes into a complete and scholarly account of the life of the Saint. Even a cursory examination of the work and a few glances at the footnotes will show how largely the author has drawn on his critical edition of sources.

Père Coste describes St. Vincent in his words and works, as a priest in the splendor of his zeal, as a saint in the richness of his merits, and as the courageous and prudent founder of religious communities. Nothing is suppressed. For instance, the author does not suppress the story of St. Vincent, who when a student at the college of Dax, was ashamed to go to meet his father when he came to see him, because he knew that the clothes of the poor peasant would be shabby. Nor does he omit mentioning the efforts made by St. Vincent, as a young cleric at Paris, to obtain a fat benefice for the purpose of thereby supporting himself and his mother for the rest of their days. The 1900 pages of these three volumes tell us how the saint overcame his natural ambitions, and became the disinterested wonder-worker that he was. That such a man of God was needed at the time is shown from the contemporary conditions of the Church, especially in the rural districts, where St. Vincent started on his career as a missionary. The decrees of the Council of Trent in regard to the proper education of the clergy had not as yet been enforced in France. One priest, typical of many in the country districts, was so ignorant that he did not know the formula of absolution.

That the present work supersedes all previous lives is evident from the many corrections made by the author in works considered the standard biographies, notably those of Abelly, Collet, Maynard and Bougaud. Abelly wrote the first life of the Saint, also the most exact; Maynard, the largest; Bougaud, the most literary. The life of Collet has no special distinction.

Abelly was the friend of St. Vincent for many years. When the Saint died, Abelly was living at St. Lazare, suffering from paralysis. The Fathers of the Congregation of the Mission resolved to publish the life of their Founder immediately, but in their humility they felt that they should ask someone outside the community to perform this task. Bishop Abelly seemed well qualified, and at their request he wrote the life of the Saint.

The material for this biography was furnished by the Fathers of the Congregation. They searched diligently for every bit of evidence that could be obtained. All this material Abelly used in his biography. Besides having preserved much material that would otherwise have been lost, he merits the distinction of having written

what is still in some respects the most reliable account of certain phases of St. Vincent's life.

Though Abelly had valuable material, it was not all of equal value. For the events of the life of St. Vincent preceding the foundation of the Congregation of the Mission, he had trustworthy testimony. For many events prior to the foundation he lacked the necessary material. Many of those facts were already out of mind, or the details were not distinctly remembered. Hence there are many lacunae in the first part of his work. The canon of St. Martin, who went to the native village of the Saint in search of material concerning his youth, was not the man for that task. He lacked taste for research, the knowledge of local history, and the critical sense. Of the four dates that he gave for the ordination of the Saint, our author has found that three are wrong.

Abelly also erred in regard to the date of the birth of the Saint. He says it was 1576, whereas Fr. Coste in an article in *Bulletin de la Société de Borda* (1922) shows that the date is 1581. Abelly erred likewise in regard to the time when St. Vincent gave up the parish of Clichy. Abelly hushes up the fact that St. Vincent possessed three benefices at the same time. He does not mention the fact that he held Ecouís and St. Nicholas de Grosse Sauve while he was pastor of Clichy. Abelly has even presumed to change the wording of certain letters of the Saint in order that Vincent might not be charged with using bad style. In some cases the style is worse for the corrections.

The work of Abelly labors under the handicap of all biographies that are written too soon after the death of their subjects. Four years after the death of St. Vincent it was impossible to tell the whole truth about him.

Collet wrote for the occasion of the canonization of St. Vincent, in 1784. His life is based on the work of Abelly. He takes over page after page from Abelly without acknowledging the indebtedness. Only the last volume, which treats of the canonization, miracles and cult, has some merit as an original work.

For the second centenary of the death of St. Vincent, Maynard published a life. He is not critical. For example, he quotes from a so-called journal of a Sister of Charity which chronicles, day for day, the nocturnal expeditions of St. Vincent, in search of abandoned children. When asked whether he had seen the original manuscript of this Sister, he said that he did not even know where it was, but that the story was so touching that he could not resist using it.

Bougaud wrote a very literary life of St. Vincent, but died before he could put the finishing touches to his book. Abbè Lagrange

edited the work, but failed to make any corrections. One chapter is taken entirely from Abelly. In places the work is inexact.

One can easily see that among the important biographies of St. Vincent the present work takes first place. The author has taken over the best that is in Abelly, and has corrected him wherever necessary. We agree with Fr. Verdier, the General of the Congregation of the Mission, when he says that it is not likely that any new discoveries will change the picture of the Saint as delineated here. The author states in the preface that he wishes to write a true life of St. Vincent, shorn of all legends and inaccuracies, in so far as that is possible. In this he has succeeded. Those who write about St. Vincent in the future will have to turn to the work of Père Coste as the standard authority on the subject.

DE JOHANNESEVANGELIUM UEBERSETZT UND ERKLAERT. Fritz Tillman. (4th. Ed.) Peter Hanstein: Bonn. Die heilige Schrift des Neuen Testamentes: Bd. III. xiii-364.

Catholic students of the New Testament have long been acquainted with the series to which the present volume belongs. It speaks well for the set, which began to appear in 1912 and met with some difficulties in its initial stage, that it is able to appear now in a fourth edition. And indeed it does fully deserve its success.

The Introduction to the volume (pp. 1-45) deals with all the important problems connected with the origin and the historical value of the Gospel of St. John. The treatment is full without excess, perfectly clear, and the discussion of the views denying the Apostolic origin of the Gospel remain always moderate in tone and objective. As an example the reader may be referred to the discussion of the so-called early martyrdom of John, a hypothesis which enjoys great and undeserved credit with so many critics in spite of the poor character of the evidence quoted for it (p. 15f.). Or compare the prudent attitude of the author (p. 16f.) on the problem of John the Presbyter: his distinction from John the Apostle is considered more probable; but, as remarked by Dr. Tillmann, his real significance for the Johannine problem is nil, and even to bring this mysterious personage into the question only complicates matters quite needlessly.

The conclusions of the author are quite naturally the traditional positions. The discussion itself follows largely the traditional lines (see for instance the statement of the argument from internal evidence, pp. 17-22); perhaps even too much so. This is said without suggesting in the least that the argument is not satisfactory or convincing. For some points connected with this aspect of the question

the reader may be referred to the brochure of Abbé J. Viteau: *Une Enigme Historique: le rôle de Saint Jean* (Auxerre 1923).

The value of the Introduction and of the commentary is enhanced by the selected bibliography mentioned in the different sections. The references are mostly German, Catholic and Protestant authors being represented generously and impartially. The most important French literature is also mentioned and used, but English works are referred to most sparingly. It is here that some additions would seem necessary.

The commentary (pp. 46-351) is very complete and careful. The reader will not turn in vain to its pages for a clear answer to the many questions which the text of S. John suggests. At various points, special Notes (*Excursus*) are introduced which treat more or less fully, according to the importance of the subjects, of matters which could not be studied conveniently in the course of the commentary. Some of these numerous notes concern the historical character of the narrative: v. g., p. 72, the testimony of John the Baptist at the Baptism; p. 104, the last testimony of John B. (pp. 3, 22ff.); the promise of the Eucharist in Ch. 6 (p. 152f.); the Raising of Lazarus (pp. 224-228); etc. Other notes are of geographic interest: Bethany beyond Jordan (p. 68); Samaria (pp. 106-107), etc. Others are of theological character: v. g.: the Logos (pp. 47-52), the World (pp. 95-96), Light and Darkness (pp. 97-98), Life (pp. 127-129), Prayer in the Name of Jesus (pp. 264-265). Or they examine literary questions: v. g.: p. 130, transposition hypotheses in 5, 19-47; p. 272f. transpositions in the Discourse after the Last Supper. The author favors the traditional order, but does not condemn all transpositions. Thus after several recent Catholic scholars he accepts for chapters 4-6 the order: 4. 6. 5. (he refers for this to Lagrange and Meinertz: but several other Catholic names could easily be added) (pp. 10, 121, 135f.). But in 18, 12ff. (pp. 305f.) he maintains the received arrangement of the text in spite of its difficulties: compare on this v. g. Lagrange and Jouon. Regarding the controverted question of the Passover of Christ's death (pp. 310f.) the author mentions briefly the Anticipation and the Translation theories as the most probable hypotheses, but recognizes that there is no decisive evidence to settle the problem. Here again reference may be made to a brochure of J. Viteau: *Le Jour de la Pâque dans Saint Jean* (Le Puy 1923): are all the mentions of time in these chapters of St. John really in harmony among themselves? Are they all equally genuine?

Dr. Tillmann has given us an excellent commentary, in which clerics and educated laymen will find ample stores of learning, presented in a most readable form: it is a work on which German Catholic scholarship may well be proud.

EVANGILE SELON ST. LUC. Fr. Lavergne, O.P. Gabalda, Paris. 1932. Pp. 279.

Father Lagrange's large commentaries on the four Gospels are well known to New Testament students, but the price of the volumes may place them beyond the purse of seminarians, while the detailed discussion of the many problems of criticism may make them still more difficult of use by the average student who looks rather for a direct statement of the sense of a text. Some years ago Fr. Lagrange himself published an abridged edition of his Saint Mark (1922). Now Fr. Lavergne presents us with a similar edition of the Gospel of St. Luke. It is based essentially on Fr. Lagrange's large commentary which appeared in 1921. Nevertheless it is more than a mere abridgment. For, as the author of the new volume tells us (p. 12), he has paid attention also to other more recent writings of Fr. Lagrange and others so that the reader will find new material in this commentary. There is also running through these notes a tone of piety which will not surprise those acquainted with Fr. Lavergne's French edition of the *Synopse des Quatre Evangiles* (1927), in which the author made such good use of the Little Flower's considerations on the Gospels, and that too in agreement with Fr. Lagrange's suggestion (*Synopse,* p. 7) to "appuyer discrètement sur la note de piété". Such a note is not indeed absent from Lagrange's own commentary, but, as is natural in view of the object and character of the larger work, it does not strike the reader as it does in the present edition. Thus the reader will find in this edition of St. Luke a good explanation of the difficulties of the text, together with spiritual considerations helpful to his religious life, and this will give to the volume a more general appeal than a purely critical study. Fr. Lavergne has done his work so well that we may be allowed to express the wish for similar editions of St. Matthew and of St. John.

MANUEL D'ETUDES BIBLIQUES. Lusseau & Collomb. Tome IV: Les Evangiles. P. Téqui, Paris. 1932.

French-speaking seminarians and priests are fortunate in possessing such a Handbook of Biblical Study. The present volume completes the New Testament part of the work with a stately tome of 907 pages on the Gospels. The other volumes: General Introduction and the Books of the Old Testament are still in preparation. We can only hope that they may appear as promptly as their predecessors on the New Testament.

Several reviewers of the former volumes on the Acts and the Epistles and private communications to the authors (See Preface, pp. vff.) have expressed some fear over the size of the handbook. The authors state in their Preface their reasons for adhering in this new volume to their original plan, and it may be said that they have done right. If the work were merely an introduction discussing problems and theories of textual, literary and historical criticism, the objection would be perfectly legitimate: it would certainly mean a waste of energy and precious time for professors and students alike to wade through the discussions of the critics, when so much better work could be done. But the present work is far from being a mere introduction. Questions of introduction are of course treated and that too with sufficient development: all the questions are dealt with generously on pp. 1-179, viz. general notions on the Gospels (pp. 1-12), special introduction to each one of the Synoptic Gospels (pp. 15-80), the Synoptic Problem (pp. 81-108), historical value of the Gospels (pp. 109-128), the Gospel of St. John (pp. 129-179). Completing this part we find a chapter on the *Milieu Evangelique* which describes the geographical, political, religious and social background of the Gospels.

All this however forms but the first minor part of the handbook. The authors' purpose was to supply the student, not with a full commentary on the four Gospels, but with an *Analyse commentée*—an explanatory analysis—which will take the reader through the text in such a manner as really to make clear the meaning of the text. The development given to this part certainly is not to be regretted (pp. 240-889), as it gives to the student all he needs for a personal study of the text, and to a large extent does away with the necessity of buying other books. And later if he needs further material, he will find (pp. 891-895) as well as throughout the pages of his handbook, the elements of a good bibliography.

The *Analyse commentée* studies the text of the Gospels combined in the form of a Life of Christ. In the case of the Synoptic Gospels, individual analysis would have involved needless repetitions or endless cross references. In the case of the Fourth Gospel this arrangement may not be so convenient, especially if St. John is to be studied separately. We have nothing but praise for the spirit of the work which is guided by genuine Catholic tradition, and at the same time not in the least narrow-minded. The authors propose their views of difficult and disputed passages in a most acceptable manner. Thus (p. 458) in the explanation of Mtt. 11 : 22ff and Lk. 1 : 18ff no doubt regarding Jesus' Messianic character is attributed to John himself, who sends his disciples for their own edification. Nevertheless John may have lacked a clear perception of all that our Lord's mission

involved: nothing, we are told in substance, obliges one to suppose John the Baptist was in possession of fuller knowledge than Mary, who herself did not have from the beginning a complete revelation of the plan of God. In explaining John 5: 1ff the authors do not hesitate to regard v. 4 as a probable interpolation (pp. 169f., 421). Concerning the well known text of the woman taken in adultery (Jo. 7: 53-8: 11) it is admitted that the external evidence is not favorable to authenticity, and that the internal evidence is not decisive in favor of authenticity. The conclusion is that of Patrizi—that this is a fragment of separate, Johannine origin; but a note quotes Knabenbauer to the effect that nothing obliges the Catholic scholar to maintain the Johannine origin of the fragment (pp. 170-173).

These instances are mentioned only to illustrate the spirit of the work: perfectly orthodox, in full agreement with the data of Tradition and of Catholic teaching, examining the different kinds of problems in a spirit of fairness and proposing solutions of *dubia* in such a manner that one may not take exception even if one prefers another possible solution (cf. v. g. pp. 462f on Lke. 7: 36ff) the woman that was a sinner is regarded as more probably identical with Mary the sister of Lazarus, and possibly with Mary Magdalen; (pp. 736f.) Judas's presence at the institution of the Holy Eucharist and Communion is regarded as more in accord with the text of St. Luke.

The work is well done and it only remains to express the wish that the Old Testament part of the handbook may soon begin to appear and be completed as well as the New Testament part.

JUDAS ISKARIOTH IN DEN NEUTESTAMENTLICHEN BERICHTENS. Dr. Theol. Donatus Haugg. Herder. Pp. 198.

Judas had not yet been the subject of a special study which would coördinate all the New Testament data, although many points are treated in passing by the commentators or writers of Lives of Christ or particular aspects are discussed in special articles (cf. the Literature, pp. 11-18). The work divides itself into two parts: a historical survey (pp. 19-61) which registers in a very convenient form all the principal data from the Fathers and the Apocrypha to the modern period, and an exegetical study, (pp. 63-189), which examines in detail the texts referring to Judas. This will form a valuable supplement to the commentaries, which ordinarily pass over these texts more rapidly.

Among points of interest in this study may be mentioned (pp. 72-78) the Name and Origin of Judas: Iskarioth-ish Qeriyoth, the man of Karioth, in S. Judaea, the modern El Qaryatēn (Jos. 15-25) which will have been his original home or that of his father; (pp.

108-150): Judas at the Last Supper: the author's conclusion, given as possessing solid probability, is that Judas was not present at the institution of the Blessed Sacrament and therefore did not receive Holy Communion. St. John's account is regarded as clearly in favor of that view. As the author shows well (pp. 138-141), though many Fathers and writers after them admit Judas's presence, there can be no question of a tradition in the proper sense of the word, and the question is one that can be solved only by the direct study of the Gospel texts. The death of Judas also quite naturally receives full treatment (pp. 165-189): St. Matthew's account (27: 5ff) is first examined by itself (pp. 167-174), then that of the Acts (1: 16ff. pp. 174-187, and finally comes a comparison of the two narratives (pp. 188-189) with the conclusion that there is no real difference between the two accounts: Matthew relates the events that led to the suicide of the apostle; Peter describes the awful fate of the suicide's corpse, selecting the facts in view of a special purpose. Some will think probably that such an explanation does not remove all the difficulties of our texts.

INTRODUCTION A LA LECTURE DES PROPHETES. J. Chaine. Gabalda, Paris. 1932. Pp. 274 + 10 Plates + Sketch Maps.

For a proper appreciation of this volume we must keep before our eyes the real purpose of its author: to supply the reader with a guide enabling him to place the prophets in their true historical surroundings, so that the sacred text itself may be used with greater advantage. Hence special points of authenticity, chronology, etc. are not dealt with, but their solutions are presupposed. Writing for French-speaking ecclesiastical students and priests, who are not specialists, and for the educated laity interested in Sacred Scripture, the author naturally limits his bibliography to French works as more readily accessible to his readers. As appears from his list on pp. 9f., and from the literature mentioned in the body of the work, his preferences go to the *Revue Biblique* and to the Jerusalem School of the Dominicans, an excellent choice, supplemented occasionally, as may be seen on pp. 216, 243, 249. It would not be fair to find fault with the author on this point, as if he had meant to minimize the work done by others, an intention altogether foreign to his mind.

The work consists of eight chapters. After some remarks concerning the Prophets in general, there comes a brief account of the history of the Chosen People from the Schism to Amos and Osee (cap. 1). The following chapters then take up the work of the Prophets in chronological order: Amos and Osee (cap. 2), and the two contemporaries Isaiah and Micheas (cap. 3). In the case of

Isaias, however, only the first part of the Book is studied here, since the second part has in view the situation of the exiles and is reserved quite naturally for a later chapter (cap. 6). Jeremias' mission to the year 598 comes next with Sophonias, Nahum and Habacuc (cap. 4). With the work of Jeremias after 598, Ezechiel is studied in cap. 5; then the second part of Isaias and Daniel (cap. 6) and in chap. 7 the Minor Prophets of the post-exilic period. The account concludes with a survey of Jewish history to the Machabean period (cap. 8), in connexion with which the author examines the visions of Daniel referring to that situation.

This outline of the chief contents of Prof. Chaine's work suffices to show that we have here all the essentials of an excellent introduction to the reading of the Prophets. A student who would go through the text of the Bible, in a good edition, under the competent guidance of our author, would form a clear idea of the work of the Prophets and he would see in them living men of their times, called upon to face definite historical situations, engaged in a task of supreme importance for their contemporaries, while contributing in various ways and degrees to the picture of the Messias for whose advent they were to prepare their people. And he would rise from such a study with a higher appreciation of the work done by the inspired men of God.

DE QUINQUE VIIS SANCTI THOMAE AD DEMONSTRANDAM DEI EXISTENTIAM. By René Arnou, S.J. Roma, Pontificia Universitas Gregoriana. 1932. Pp. 104.

This is No. 4 of the philosophical series of original texts and documents now in course of publication by the Gregorian University in Rome. Professor Arnou of that University has shown that the renowned five arguments for the existence of God of Thomas Aquinas were foreshadowed and actually constructed by various earlier thinkers before they were given their perfected form by St. Thomas himself. Ancient and medieval philosophers, both Eastern and Western, Jewish as well as Mohammedan and Christian, had already stated one or more of the five proofs advanced by St. Thomas. The compiler gives texts of Plato, Aristotle, Plotinus, and St. John Damascene in the original Greek, with Latin translation below. Selections from Avicenna and Moses Maimonides are not given in the original Arabic, but in the Latin translations used by the Scholastics in the Middle Ages. Excerpts from St. Augustine and St. Anselm are given in the original Latin. Finally, at the end of the volume pertinent texts of St. Thomas are reproduced in Latin. These may be regarded as

the acme of all. It should also be noted that the editor has provided the texts with explanatory notes and with a select bibliography.

It will readily be acknowledged that the present issue is the most valuable of the series. It is to be recommended not only to priests and seminarians but to all students of philosophy of whatever language, race or creed. Certainly the compiler has given us the very *crême de la crême* of the ancient and medieval proofs of the existence of God.

DE ORIGINE FORMAE MATERIALIS. By Peter Hoenen, S.J. Roma, Pontificia Universitas Gregoriana. 1932. Pp. 88.

This booklet is the second of the philosophical series of original texts and documents for the use of students of philosophy issued by the Gregorian University of Rome. Professor Hoenen, the compiler, maintains that Thomas Aquinas has fully explained, much better than even Albertus Magnus, Aristotle's doctrine on the origin of material forms as distinguished from, e. g. the human intellect, a subsistent form. He has extracted brief passages in Greek principally from Aristotle's Metaphysics and Physics. Then he quotes from the Berlin Academy texts of commentators, the Stagirite: Alexander of Aphrodisias, Syrianus, Asclepius, Philoponus, and Symplicius. By introducing the original text of St. Thomas he evinces that he further developed Aristotle's teaching and stated it far more clearly. The quotations from St. Thomas are largely from the Leonine edition of his commentaries on Aristotle. In his introduction Professor Hoenen shows that the doctrine of material forms has been misunderstood and rejected by modern thinkers. In support of his contention he adds excerpts from the writings of Descartes, from the Port Royal Logic, Sebastian Basso, Gassendi, Maignan, Bayle, Leibniz, and the modern historians Zeller, von Hertling, Baeumker, and Tannery. He also argues that Bonitz and Ross have not interpreted Aristotle correctly.

One must acknowledge that if a student were to wade through the sources of this doctrine without guidance he would lose much time. Father Hoenen is to be complimented on the admirable selection and arrangement of the texts referring to this truly difficult problem. The booklet has been provided with explanatory notes and bibliographical references. We recommend it to all those who are interested in Peripatetic and Scholastic philosophy.

Literary Chat

Following Dr. Mason's article in our last issue on the Pronouncement of the German Bishops concerning Hitler, it is of interest to note that after the signing of the Concordat the Catholic daily *Fränkisches Volksblatt* was suppressed for four weeks on account of discussing editorially the stand on Sterilization of the Holy Father's Encyclical, *Casti Connubii.*

Readers of the first volume of Wouters' *Manuale Theologiae Moralis* (see our April issue, 1933) are glad that the author was spared to complete the task that he had set for himself. He died on the fifteenth of last May. The second volume treats of the sacraments in general, their administration and reception; then of each of the sacraments in particular and finally of ecclesiastical punishments. It contains an alphabetical index of 42 pages, covering both the principal as well as the author's earlier and smaller book, *De Virtute Castitatis et Vitiis Oppositis.* This is now designated Tomus III of the *Manuale.* The three volumes aggregate upwards of 2,000 pages. (Charles Beyaert, Brussels.)

An anonymous book of one hundred and sixty-seven pages is at hand. It contains a wide range of comment on the life of religious. (*Remarked in Passing*, The Falconio Press, Toronto.) Frequent references to the Basilians create the impression that the book was written by a member of that community and that its contents are derived from spiritual conferences. The author hints at his long and enriching experience in the work of the ministry. The little book, bound in paper and making an unattractive appearance, abounds in practical wisdom, is searching in criticism of lesser clerical faults, is free from circumlocution and evasions. One ordinarily hesitates to discuss such things because in doing so one seems to surrender personal dignity.

In Chapter III there is a discussion of sloth. The author calls attention to the high place in Christian living accorded by St. Ignatius to cleanliness. Indifference to it is taken as indication of inactivity or sloth. "If a religious goes around for sometime in a torn or stained or unbrushed cassock, he is drawing attention to his indolence. If he appears more or less regularly, his shoes needing polish, it is also due to indolence." A disorderly desk, borrowing and never returning are taken also as indications of faults against self-respect. The parlor car receives little sympathy as an alleged necessity. The ennobling value of toleration, patience and unconcern about one's dislikes are represented as of first-rate importance in community life.

In Chapter XV, entitled Delusion, the author deals severely with the impression that priests are overworked in the ministry. In Chapter XIX he gives wholesome advice against the impulse to change things immediately upon assuming a new office. Pope Leo XIII is quoted as speaking to a newly consecrated bishop as follows. "During your first year, just look out the window; in the second year, begin to formulate your plans; but do not execute any of them until your third year."

The breviary is interpreted at length and with true feeling in Chapter XXXIII. The author has confined himself to such homely lessons because he believes that the faults which he discusses very often escape attention, although when viewed in the light of priestly ideals they have real significance. This is particularly the case when judged in the light of exacting ideals of community life.

During the lifetime of Father Peter C. Yorke it was never difficult to know what he thought about any problem with which he dealt. An unusual mind, great emotional power, a wide range of interest in political, religious and educational fields accounted in some measure for the commanding position that he took in American life. There have been perhaps few who attracted and held by the bond of living affection an army of followers to equal his. Nine of his papers and addresses have just been

republished in a volume of two hundred and eighty-two pages. (*Educational Lectures*, Textbook Publishing Company, 21 Washburn St., San Francisco.) The titles are as follows: The Problem of Teaching; Teaching of Liturgy in the Elementary School; The Educational Value of Christian Doctrine; The Family, the State and the School; The World's Desire; The Teaching of Religion; The Parish School and the Catholic Parish; Waterlogging the Ship of State; Education in California. His Excellency the Most Reverend Francis W. Howard contributes an Introduction.

The Rev. James F. Cassidy has published a most interesting and instructive booklet of sixty-one pages which furnishes an historical background for the well-known devotion of the Irish to the Blessed Virgin Mary. (*The Old Irish Love of the Blessed Virgin Mary, Queen of Ireland.* M. H. Gill and Son, Dublin.) The author traces the evidence of devotion to the Blessed Virgin in the rosary, hymns, poems, daily prayers; ancient hymns, missals, ancient prayers, litanies, feasts, churches and shrines. Many of his evidences lead back to the time of St. Patrick. The author traces his story century by century through a variety of authoritative evidences that impress one deeply. He accounts for the rarity of wayside shrines in Ireland as compared with Catholic countries in continental Europe by religious shyness and conservatism in the Irish character, "which call for a protective veil of secrecy for the ancestral treasure of faith within the sanctuary of the heart". Persecution undoubtedly has its share. The well shrines appear at an early date "because well worship was one of the most marked of Druidic practices and Patrick found it necessary and diplomatic to annex and make orthodox these pagan fountains by associating them with the veneration of the saints. It is then by no means rash to assume that Patrick, who in the first year of his apostolate honored churches by the name of Mary, did not forget her when he raised his hand in benediction over so many of the pagan fountains of Ireland. Furthermore it is likely that many of the wells of today dedicated to the Blessed Virgin go back through the centuries even to the time of the national apostle."

Ancient history and the story of the Middle Ages are not often studied in the elementary grades, but the author of *The Dawn of History*, Sister Mary Gilbert, has written an interesting sketch of those times. The first part of the book may be studied in connexion with Bible History, and the second may furnish sufficient background of the happenings in Europe before and at the time of the discovery and colonization of America. The myths and legends of the Greek, Roman and Teutonic peoples are treated more fully than is often done in text books for pupils of more advanced grades. This mythology and the accounts of the Jewish people and the empires before the time of Christ make up the first part of the book. The second part begins with the story of the decline of the Roman Empire and the rise of the house of Charlemagne. It tells of the founding of the Frankish and British kingdoms; gives an outline of the Crusades and devotes a chapter to life in the Middle Ages. The book is well illustrated and there is a map with each chapter for the geography of the section treated. It is published by the Loyola University Press, Chicago.

Another work appears from the prolific pen of the Rev. Father Augustine Gemelli, O.F.M.: *Idee e Battaglie per la Coltura Cattolica* (Milano, Societa Editrice "Vita e Pensiero" 1933, pp. 489.) Let those who marvel at the rapid appearance of Father Gemelli's books remember that this is a collection of discourses, inaugural addresses and magazine articles dating from as early as 1907.

Once again Father Gemelli touches his favorite subject, the Catholic university, and as Rector of the Catholic University of the Sacred Heart in Milan one might be reminded of Cicero speaking "Pro domo sua". As in some of his other works, so here, the author restricts his considerations too much to Italy. Even in sections that are of universal interest, e. g. The Relation of Science

and Philosophy, Father Gemelli professedly treats the subject only in its bearing upon the history of Italian thought.

The volume is valuable for its Catholic idealism and for the author's repeated vindication of the supernatural in culture.

An extraordinary fascination is found in the life of Bernadette Soubirous, whose authentic experiences at Lourdes were the prelude to her ultimate canonization. Perhaps there are too many persons whose spiritual interpretations of events represent more zeal than insight, but Bernadette has attracted types of students whose training and judgment left nothing to be desired. A great body of literature has arisen on the subject. The three-volume work of Father Cros, S.J., marshals all of the sources available in his time (1879). A modest addition to the literature will be found in *Bernadette, Child of Mary*, by the Rev. Lawrence McReavy. (B. Herder Book Company, St. Louis, pp. 198.)

Poverty, ignorance, cruelty, misunderstanding, hard work, frail health assemble in the life of this child in a way that might well have embittered and depressed her. Eighteen miraculous apparitions of the Blessed Virgin, so well authenticated as to survive every cold-blooded test of skepticism and science, lifted Bernadette to the heights of God's favor.

The effect on her was to make her humility more profound and her spirit of effacement more sturdy. Called to the religious life, where she should have found understanding and comfort, she meets a roughness of treatment that fell not short of ruthlessness that was deplorable. She met some kindness and understanding, but in the main her treatment was hard. One of the religious superiors "pursued Bernadette with an unremitting vigor which in later life she could neither explain nor sufficiently deplore". The miracles at Lourdes for seventy-five years invest Bernadette with a spiritual splendor that time can only augment.

The story is told in Father McReavy's book with sufficient detail to make a complete picture, and with sufficient insight to promote understanding and wonder. Those who wield strong hands over others will find salutary lessons here. One remains in silent and reverent wonder while contemplating the mysteries of the Providence of God as they are here displayed. We are brought near to eternal values in the story of Bernadette and we learn again that God's ways are not our ways. The book has a mission, humble perhaps, but definite in keeping the lessons of Bernadette's life before the Catholic world.

September of this year marked the one hundred fiftieth anniversary of the signing of the Treaty of Paris of 1783, between the United States and Great Britain. Had this treaty never been negotiated, the Declaration of Independence of 1776 would have been meaningless and useless. It was the Treaty which placed the seal of success upon the multiple Franco-American activities of the nine years' struggle for independence, and upon the still longer struggle for religious liberty in America. In view of its importance, an interpretation of the relations between France and the United States during the period of its negotiation is quite timely. Such an interpretation, placing emphasis upon the French attitude of non-interference in American affairs, is to be found in the September number of the *Records* of the American Catholic Historical Society of Philadelphia. The author, Dr. John Meng, shows the disinterestedness of Catholic France in these negotiations, often questioned by American historians. He presents the documentary evidence, and brings out the simple observance of treaty obligations by a government which kept its word. Two of the American Commissioners for Peace, as their writings prove, placed no confidence in evidences of French good-will. The result was America's first violation of her pledged word, the signing of preliminary articles of peace without the concurrence of France, in direct disregard of the stipulations embodied in the Treaty of Alliance of 1778.

Rose Petals, written by Sister M. Claire Agnes of the Sisters of St. Joseph, Wheeling, W. Va., and published by her community, is a series of eighteen incidents from the life of the Little Flower related in blank verse. Michael Williams in his forword says of the work: "It comes from the heart and it will move hearts, and move them in the direction of the soul." This estimate is quite happy. The work undoubtedly was prompted by love and admiration for the Little Saint and it will quicken again the souls that have at one time felt Thérèse's influence. Brief as the work is, it may assist in recalling some of the charming incidents of the Saint's autobiography.

Gemma of Lucca, by the Rev. Benedict Williamson, is a touching picture of the life of sanctity led by a young girl. The book is interesting from cover to cover and will no doubt inspire many of its readers to make greater efforts to lead holy lives. (B. Herder Book Company, St. Louis, 1932.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

CHRIST IN THE WORLD OF TO-DAY. By the Rev. Fergal McGrath, S.J. M. H. Gill & Son, Ltd., Dublin. 1933. Pp. vi—122. Price, 2/-.

FOLLOW THE SAINTS. A Series of Readings on the Lives and Virtues of Some Saints, with a Reflexion to Encourage Imitation. By the Rev. Winfrid Herbst, S.D.S. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. vii—253. Price, $1.50 *net*.

THE ENGLISH WAY. Studies in English Sanctity from St. Bede to Newman. St. Bede (672-735), by Gervase Mathew, O.P. St. Boniface (680-755), by Aelfric Manson, O.P. Alcuin (735-804), by Douglas Woodruff. Alfred the Great (849-901), by G. K. Chesterton. St. Wulstan of Worcester (1008-1095), by Dom David Knowles, Monk of Downside. St. Aelred of Rievaulx (1110-1166), by Fr. Bede Jarrett, O.P. St. Thomas of Canterbury (1118-1170), by Hilaire Belloc. Dame Julian of Norwich (1342-1413), by E. I. Watkin. William Langland (1333?-1399), The Vision of Piers Plowman, by Christopher Dawson. John Fisher (1459-1535), by David Mathew. Thomas More (1477-1535), by G. K. Chesterton. Edmund Campion (1540-1581), by C. C. Martindale, S.J. Mary Ward (1585-1645), by Maisie Ward. Richard Crashaw (1612-1649), by E. I. Watkin. Bishop Challoner (1691-1781), by Michael Trappes-Lomax. Cardinal Newman, by M. C. D'Arcy, S.J. Edited by Maisie Ward. Sheed & Ward, Inc., London and New York. Pp. 328. Price, $2.50.

THE HOLY EUCHARIST AND REASON. How Science and Reason Harmonize with Faith. By the Rev. John A. O'Brien, Ph.D., Chaplain of Catholic Students, University of Illinois. (No. 30.) Our Sunday Visitor, Huntington, Indiana. Pp. 28. Price, $0.10 *postpaid*; 5 copies, $0.25; $3.00 a hundred, *carriage extra.*

WRITTEN IN LETTERS OF GOLD. The Venerable John Nepomucene Neumann, of Philadelphia. By the Rev. Andrew H. Schreck, C.SS.R. (No. 29.) Our Sunday Visitor Press, Huntington, Indiana. 1933. Pp. 48. Price, $0.10 *postpaid*; 5 copies, $0.25; $3.00 a hundred, *carriage extra.*

CATÉCHISME DE LA VIE CHRÉTIENNE INTÉRIEURE ET RELIGIEUSE. Courtes Réponses Doctrinales et Pratiques. Par le R. P. Fr. André-Marie Meynard, des Frères Prêcheurs. Nouvelle édition publiée par les soins du T. R. P. Léonard Lehu, Maître en Sacrée Théologie. P. Lethielleux, Paris–6e. 1933. Pp. viii—296. Prix, 12 *fr.*

LES-NORMES DE L'ENSEIGNEMENT CHRÉTIEN dans la Littérature Patristique des Trois Premiers Siècles. Par Damien Van den Eynde, de l'Ordre des Frères Mineurs, Docteur en Théologie. (*Universitas Catholica Lovaniensis.* Dissertationes ad gradum magistri in Facultate Theologica consequendum conscriptae. Series II, Tomus 25.) J. Duculot, Gembloux, Belgique; Gabalda & Fils, Paris. 1933. Pp. xxviii—360. Prix, 50 *fr.*

PHILOSOPHICAL.

AN INTRODUCTION TO PHILOSOPHY. By David R. Major, Indiana University. Doubleday, Doran & Co., Inc., Garden City, N. Y. 1933. Pp. vii—495. Price, $2.00.

PRINCIPLES OF SOCIAL ECONOMY. By Valère Fallon, S.J., Doctor of Political and Social Sciences, Professor at the College of Philosophy and Theology of the Society of Jesus, Louvain. Translated by the Rev. John L. McNulty, Ph.D., Professor at Seton Hall College. Revised and adapted for the United States by Bert C. Goss, A.M., D.C.S., Instructor in Economics, New York University. With Review Questions and Problems. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. xxii—576 and 24. Price: *list*, $3.20; *net to colleges*, $2.40.

RELIGION AND LEADERSHIP. By Daniel A. Lord, S.J.; National Organizer of the Sodality of Our Lady for the United States, Director of the Students' Spiritual Leadership Movement. (*Science and Culture Texts.* Joseph Husslein, S.J., Ph. D., General Editor.) Bruce Publishing Company, Chicago, Milwaukee, New York. 1933. Pp. xx—202. Price, $1.50.

THE CATHOLIC CHURCH AND THE MODERN MIND. By Bakewell Morrison, S.J., A.M., Director of the Department of Religion, St. Louis University. (*Science and Culture Texts.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xvii—380. Price, $2.00.

THE CHURCH AND WORLD PEACE. Pontiffs Point Out Need of International Agencies for Peace. By the Rev. John A. O'Brien, Ph.D., Chaplain of Catholic Students, University of Illinois. (No. 28.) Our Sunday Visitor, Huntington, Indiana. Pp. 20. Price, $0.10 *postpaid;* 5 copies, $0.25; $3.00 a hundred, *carriage extra.*

DE EUDAIMONIA sive De Beatitudine Textus ex Philosophis Antiquis collegit atque Introductionibus et Notis illustravit Joannes B. Schuster, S.I., in Collegio Pullacensi Philos. Prof. (*Pontificia Universitas Gregoriana.* Textus et Documenta in Usum Exercitationum et Praelectionum Academicarum. Series Philosophica, 7.) Romae: apud Aedes Pont. Universitatis Gregorianae, Piazza della Pilotta, 4. 1933. Pp. 55. Pretium, 4 *Lire.*

INTRODUCTIO IN METAPHYSICAM GENERALEM EXPOSITIVAM SEU ONTOLOGIAM quam in Usum Auditorum suorum composuit Dr. I. J. M. Van den Berg, Philosophiae Professor in Seminario Rijsenburgensi necnon in Universitate Rheno-Traiectina. N. V. Dekker & Van de Vegt, Ultraiecti & Neomagi; N. V. Standaard-Boekhandel, Antverpiae, Bruxellis & Lovanii. 1933. Pp. 235. Pretium, 2 *f.* 60.

HISTORICAL.

LEVI SILLIMAN IVES. Pioneer Leader in Catholic Charities. By John O'Grady, Ph.D., LL.D., Professor of Sociology at Catholic University of America and Trinity College, Washington, D.C.; Secretary, National Conference of Catholic Charities. P. J. Kenedy & Sons, New York. 1933. Pp. xi—98. Price, $1.35 *postpaid.*

FRANCISCAN SCHOOLS OF THE CUSTODY OF THE HOLY LAND. Together with other Franciscan Schools in the Near East. Franciscan Custody of the Holy Land, St. Saviour's Convent, Jerusalem; Commissariat of the Holy Land, Franciscan Monastery, Washington, D.C. 1933. Pp. 78.

MISCELLANEOUS.

STATE SUPPORT FOR RELIGIOUS SCHOOLS. Twenty-Five Questions and Twenty-Five Answers. By the Most Rev. Karl J. Alter, Bishop of Toledo. Our Sunday Visitor, Huntington, Indiana. Pp. 51. Price, $0.15 *postpaid;* $6.00 a hundred, *carriage extra.*

SONNY. By Stephen Morris Johnston, author of *Ellen of the Plains Country.* Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 168. Price, $1.50 *net.*

MAUREEN O'DAY. A Story for Juveniles. By Ruth Irma Low. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 132. Price, $1.00 *net.*

THE BULLETIN OF THE CONFRATERNITY OF UNITY. No. xiv: Epiphany, 1932. Pp. 18. No. xv: Feast of the Sacred Heart, 1932. Pp. 17. No. xvj: Dedication of St. Michael, 1932. Pp. 27. No. xviij: SS. Petri et Pauli, 1933. Pp. 27. Secretariate: England—St. Luke's Clergy House, 110 St. Dunstan's Road, London, E. 3; America — P. O. Box 1693, Boston. Baxter Press, Oxford. Price, 3/- each.

LE LANGAGE DES LIGNES. Manuel de dessin. Par Robert Lambry. Maison de la Bonne Presse, Paris–8e. 1933. Pp. 127. Prix, 11 *fr.* 25 *franco.*

GOOD SHEPHERDS OF IRELAND. By Leo Gregory Fink, Eucharistic Pilgrim. Second edition with Foreword by James J. Walsh, M.D., Ph.D., Litt. D., author of *The World's Debt to the Irish.* Paulist Press, New York. 1933. Pp. xvi—106. Price, $1.50.

NOT ALL SAINTS. By Elizabeth Rayner. Longmans, Green & Co., New York and Toronto. 1933. Pp. 312. Price, $2.00.

UNE AME D'APOTRE, Monsieur Edouard Poppe, Prêtre (1890-1924). Par M. l'Abbé Jacobs et Edouard Ned. P. Lethielleux, Paris–6e. 1932. Pp. vi—200. Prix, 15 *fr.*

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, völlig neubearbeitete Auflage von Herders Konversationslexikon. Fünfter Band: Ganter bis Hochrelief. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1933. Seiten vi—840. Price, $9.50 *net.*

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